The LUTHERAN

CONFERENCE IN AFRICA

Continent's Lutherans met at Madagascar

Vol. 43, No. 7

NOVEMBER 16, 1960

Big Is Small

THE RESTAURANT where this happened shall remain unnamed, but some of us went in there one day in quest of simple and cooling refreshment. Someone ordered a limeade and the waitress asked if he wanted a large size or a jumbo.

"Which one is the smaller?" my friend asked.

Unabashed, the waitress replied, "The large is small. The jumbo is large."

THIS IS the kind of world we live in. Large is small, jumbo is large. Once upon a time a man could dream of havi a million dollars—tax free, of cours Now in the days of billion-dollar budge and deficits, he has to dream about te million dollars in order to gain the sam amount of satisfaction. It has nearly go ten so that if a man says he feels like million, we ask him if he wants an aspiri If a large limeade is really small, wh becomes of the man who is really thirst

ONCE SOME shepherds heard an ang say, "Behold, I bring you glad tidings great joy." *Great* joy—not joy that com in small glasses and is called great, b joy than which there is no greater. Th joy is free—a million dollars can't buy or ten million. Neither time's erosion today's cynicism has been able to chan the size of that joy. It is undiminish because the One who gave it was T One, and because he *gave* it.

Anyone for a ten-million-dollar lim ade? Or a great joy?

—ROBERT E. KARSTEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● CAN HOPE SURVIVE among a million Chinese refugees in Hong Kong? Some answers to this question are found in a photographic essay by Chinese refugees who are learning the trade under auspices of the Lutheran World Federation and recorded what they saw with their cameras. The picture story begins on *page 11*.

● GIRLS "IN TROUBLE" may feel that they have not a friend in the world. Church agencies throughout the country try to come to their aid when they most need it. The story of the Lutheran Welfare Society of Texas and what it does for unwed mothers and their babies is told by Mrs. Philip L. Wahlberg, wife of the president of the Texas-Louisiana Synod and daughter of the North Carolina Synod president (*page 16*).

● THE ROCKET-PROPELLED imagination of Pastor Arthur Stees (Faith Church, Rockford, Ill.) takes off on *page 20* to explore what would happen if someone in 1960 would try to do what Noah did thousands of years ago. Chances are, Pastor Stees reluctantly concludes, Ark II would never be launched, even though the modern world may soon have need for it.

● ENTERPRISING MISSIONS have supplied many a story to our news department. On *page 36* Indiana Correspondent William Pifer tells about the future Redeemer Church in Elkhart so blessed with talented members that all furnishings of the future church are part of a congregational do-it-yourself project.

● COVER PICTURE. President Ezra Keller (in foreground) of the ULCA-affiliated Lutheran Church in Liberia marches in procession of Lutherans from 19 African countries who met under Lutheran World Federation auspices for second All-Africa Conference at Antsirabe, Madagascar.

THE CHURCH IN THE NEWS

Augustana Seminary to merge

"The outlook is auspicious for a front-rank seminary in or near Chicago, uniting at least four seminaries from all four of the merging churches," Dr. Franklin Clark Fry had told the United Lutheran Church convention last month in his president's report. The Suomi Synod's seminary and the American Evangelical Church's Grand View Seminary had already moved to the campus of the ULC's Chicago Seminary. Last month the board of directors of Augustana Seminary at Rock Island, Illinois, decided to make it a four-way merger that would include all bodies joining to form the Lutheran Church in America. The Augustana executive council later concurred with the action taken by the seminary board. Final approval will be asked when the Augustana Church convenes in Seattle next June.

"A merger with Chicago, Suomi and Grand View will enable us to add a graduate school of theology that would offer academic work leading to degrees of master and doctor of theology," Dr. Karl E. Mattson, Augustana Seminary president, said. "It will also offer a school of missions that will be supported by the Board of World Missions of the proposed merged church."

Spokesmen for the seminary said they had explored possibilities of merger with Pacific, Northwestern or Central seminaries, but "felt that a shorter move would be less disturbing" and the Chicago merger would create a stronger institution.

May seek new location

Augustana College and Seminary were founded in 1860 at Chicago and later were located at Paxton, Illinois, for twelve years. In 1875 the institution moved to Rock Island. In 1948 the college and seminary were separated. The college, which has about 2,000 students, will remain at Rock Island.

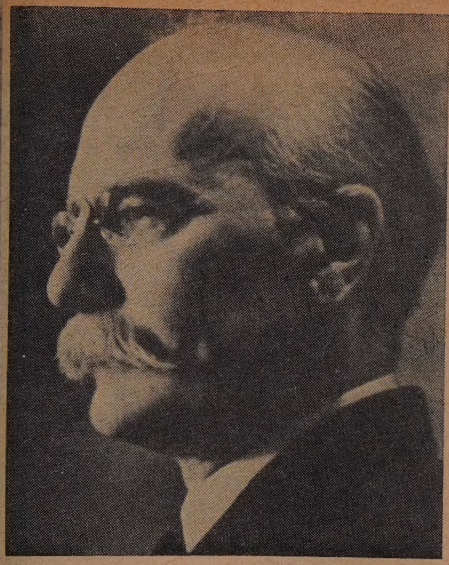
If the Seattle convention approves, completion of the merger will take about four years, seminary spokesmen indicated. Merger negotiations will consider relocation of the institution, possible purchase of a new campus, and erection of buildings.

According to current enrollment figures, the merged seminary would have nearly 400 full-time students and 30 faculty members. It would be the largest theological school in the new church. The Chicago Seminary has an additional 200 students enrolled in special courses.

Of the four merging church bodies, three have one seminary each while the ULC has ten seminaries. Two of the largest—Gettysburg and Philadelphia—have recently begun conversations about possible realignment.

Churches ask Algerian truce

French Protestants this month asked Roman Catholics, Jews and Moslems to join them in an appeal for an end to the six-year war between France and Algerian rebels. The Rev. Marc Boegner, president of the Protestant Federation of France, was authorized to invite other religious leaders to make a direct appeal both to French President Charles de



PASTOR MARC BOEGNER
In search of peace

Gaulle and to the Algerian Provisional Government.

The Protestant Assembly asked that "negotiations on as wide a basis as possible be started at once" without demands for either unconditional surrender or independence. Efforts should be directed toward an "equitable statute for all the communities living in Algeria, as well as a guarantee against reprisals," the assembly urged.

Pastor Boegner was expected to meet soon with Cardinal Maurice Feltin, Roman Catholic archbishop of Paris. Cardinal Feltin had recently warned French soldiers in Algeria against "excesses in pursuit of war—theft, rape, looting, burnings and collective reprisals." Observers said the joint religious appeal would be welcomed by Gen. de Gaulle, who has been urging a truce in the costly Algerian campaign until Algerians could choose their future status under conditions that would safeguard the rights of all ethnic communities in the African area.

Florida Bible reading argued

Bible reading continued on a "voluntary" basis in Pennsylvania's schools as the U.S. Supreme Court returned to the district courts a claim that it violated church-state separation. Changing the reading from "compulsory" to "voluntary" with provision for excuse of children whose parents object to them hearing the Bible read provided a new aspect for the case, the high tribunal held.

In Miami, Florida, a Unitarian, an agnostic and three Jews demanded an end to "religious practices" in Dade County schools, calling them offensive to their own beliefs and a violation of the U.S. Constitution. The practices include daily Bible reading, prayers, singing of hymns, observance of religious holidays and baccalaureate programs. The American Jewish Congress and the American Civil Liberties Union supported the five complainants in a suit in Circuit Court.

School officials fought back. State School Superintendent Thomas D. Bailey said there was no sectarian teaching. "Moral and spiritual values must not and cannot be ignored in our schools," he said. "To ignore in our schools any reference to religion and to God . . . is to ignore one of the basic strengths of our free society . . . and to ask teachers to instruct in darkness."

Educational value stressed

Four school principals were among 18 defense witnesses who emphasized the educational content of the religious practices and noted that students were not compelled to take part in them. Irvin Katz, principal of Miami Beach High School whose student body is predominantly Jewish, said annual programs observing Christmas and Hanukkah were valuable "to develop understanding of two great religions."

Mrs. Dorothy Stevens, third-grade teacher at Miami's Sunset Elementary School, denied charges that prayers and sectarian stories were used in connection with Easter. "We just sing little Easter bunny songs and draw pictures," she explained.

Judge J. Fritz Gordon said he would allow "plenty of time" for preparation of final briefs before ruling on the case. "It is to the interest of all the people of the whole country to make a proper ruling," he said.

Baltimore critic rebuked

Opposition to Bible reading in public school classrooms arose in Baltimore. A woman who said she and her 14-year-old son were atheists withdrew him from school because of a 55-year-old Maryland law that required reading of the Bible or the Lord's Prayer, or both, to be used to open each school day. "I'm determined that my son is not going to bow down to any concept of what an average American is given to be," said Mrs. Madalyn Murray.

State Attorney General C. Ferdinand Sybert said pupils objecting to Bible reading could be excused from the classroom during its reading, but were not justified in absence from school. Under Maryland law, the atheist's son must either attend public school or be enrolled in a private school, he said.

In New York, State Supreme Court Justice Charles Bickinella dismissed a petition by "Freethinkers of America" to prevent closing of schools on Rosh Hashanah, the Jewish New Year. Noting that the closing was occasioned by the absence of many pupils and teachers, he said, "There is simply no religious question involved." In Brooklyn, a unanimous decision of the Appellate Division of the State Supreme Court rejected a charge by the Civil Liberties Union that a non denominational prayer in public school was a violation of the U.S. Constitution

Texans protest nuns as teachers

In 1947 the Bremond, Texas, schoo board rented a building owned by St Mary's Roman Catholic Church for use as an elementary school. The building had formerly housed the church's paro chial school. The school board paid the church $1 a year.

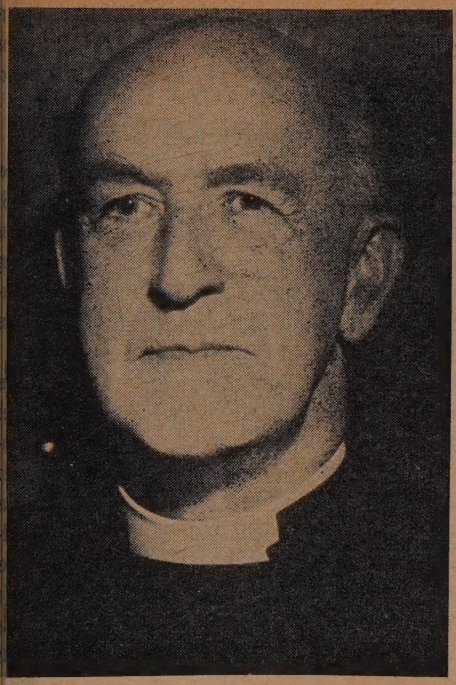
A group of citizens, including ministers of five Protestant denominations, carried on a long court action to end the arrangement. They charged that use of public funds for operation of the school was unconstitutional because "Roman Catholic nuns teach while wearing the robes of their order" and classrooms have a "religious atmosphere." The school was actually a parochial school paid for with public funds, they claimed.

After two lower courts had rejected the charges, the Texas Supreme Court in August refused further hearings on the case because the plaintiffs "had not exhausted all administrative remedies" before starting the suit. A district court last month refused to hear a new suit, but advised the school board to look into the charges.

A school board hearing followed, with the plaintiffs calling the situation a violation of U.S. and state constitutions. School officials said the nuns admitted having given religious instruction before the complaints were filed, but said the practice had been halted. They added that nun teachers were qualified as public school teachers by the state and that the board had no right to dictate what they should wear while teaching.

Canterbury to visit Pope

For the first time since the Reformation, the head of the Church of England



ARCHBISHOP FISHER
Visitor at the Vatican

vill pay a visit to the Roman Catholic Pope. Plans of Dr. Geoffrey Francis Fisher, archbishop of Canterbury, to pay "courtesy call" late this month and to have a private audience with Pope John XXIII were announced by the Anglican nformation Office.

Dr. Fisher's call at the Vatican will ake place following visits he is scheduled o make to Jerusalem, where he will meet Greek Orthodox Patriarch Benedictus, nd to Istanbul, where he is to confer vith Ecumenical Patriarch Athenagoras, head of the Eastern Orthodox churches.

Italian newspapers speculated about ubjects the archbishop and the Pope vould discuss. The Rome radio said the neeting had been arranged during the ecent World Council of Churches' ses- ion at St. Andrews, Scotland, last sum- ner, by Monsignor Jan. G. M. Wille- brands, Dutch priest who attended as a Roman Catholic observer. It said that the priest had suggested a discussion between the Pope and the Anglican leader about the problems facing Christian churches today.

In England, Bishop Oliver Tomkins of Bristol hailed the meeting as "an important step in the increasing personal friendships growing up nowadays between responsible church leaders in all parts of Christendom." Dr. Ernest A. Payne, head of the Baptist Union of Great Britain and Ireland, called the visit "timely" but said "people must not get too excited about it."

Frank talk expected

Dr. Fisher told a diocesan convocation at Canterbury that he expected to talk "freely and openly" to the Pope. He said he hoped Roman Catholics and Anglicans could be "fellow disciples in the service of one Lord—learning as Christians must learn, first by talking with one another and speaking the truth as they see it in love."

The "tiny and altogether unspectacular and yet novel incident of a visit of courtesy offered and welcomed on both sides may bear fruit," the archbishop continued. "What may pass between the Pope and myself may be trivialities, but the pleasantries we exchange may be pleasantries about profundities." Dr. Fisher said the visit would "declare to the world that the churches are, in sincerity and truth of faith and discipleship, seeking after unity in Christ . . ."

Ceylon acts against church schools

Anti-Christian prejudice on the predominantly Buddhist island of Ceylon in the Indian Ocean caused the World Council of Churches to shift a meeting scheduled there to the safe surroundings of India's capital of New Delhi. Action this

month in the House of Representatives of Ceylon revealed the reason for some of the fears. The three-month-old government of Mrs. Sirimavo Bandaranaike pushed through a bill bringing under state control Protestant and Roman Catholic schools. Senate approval is expected this month.

The measure will bring under government control 3,400 schools which enroll about 390,000 students. Of Ceylon's nine million people, about 800,000 are Christian, two million Hindu and the rest Buddhist.

Prior to passage of the bill the Roman Catholic bishops on the island called on "lovers of freedom of all faiths" to protect their rights because "this may be the first assault on all our fundamental freedoms." Prime Minister Bandaranaike is a Buddhist, although she was educated in Roman Catholic schools. She took over control of the government when her husband was assassinated.

Many Miamians unchurched

Nearly 1,500,000 residents of Florida's Gold Coast area were quizzed about religious affiliation in a giant house-to-house religious survey last month. About 40,000 members of Protestant churches and Jewish synagogues in the Miami area undertook the canvass.

With reports completed on 1,358,191 individuals, nearly 75 per cent were found to be without active church membership. Billy Hargrove, survey director for Southern Baptist home missions, said the proportion of unchurched was "double that found in most large cities."

The survey found 434,621 people with no church affiliation at all. Additional 437,772 claimed membership in a church body but were not on the rolls of any local congregation. Many of these were in the 55-years-and-older bracket, Mr. Hargrove said. The survey covered the coastal area from Key West to Palm Beach.

Dr. Lund-Quist stricken

Dr. Carl E. Lund-Quist, 52, Augustana Lutheran pastor and former executive secretary of the Lutheran World Federation, was reported in "extremely critical" condition this month at a Denver hospital after suffering a paralyzing stroke. He had twice previously been hospitalized by similar but lighter attacks. In August he resigned his LWF post for reasons of health.

Dr. Lund-Quist's right side is paralyzed and his sight and speech are affected, according to hospital reports. The attack came while he was in Denver visiting his sister prior to delivering a series of lectures at Gustavus Adolphus College in Minnesota.

Clothing appeal renewed

"Search the attic . . . clean out the clothing closets" to help provide wearing apparel for refugees and other needy people in many parts of the world, churchgoers were urged this month. Lutheran World Relief set the week of Nov. 20-27 for its annual Thanksgiving clothing appeal, but many congregations started collecting material much earlier.

Emergencies like the earthquake and floods in Chile were met with relief goods gathered in last year's appeal, Bernard A. Confer, LWR executive secretary, noted. Continuing needs exist among "people distressed by tension and poverty" in West Germany, Jordan, Hong Kong and Korea, he said.

Major unsolved refugee problems exist among one million Arabs who fled from Israel and have not yet found homes and among one million Chinese in Hong Kong, a World Council of Churches

group was told this month. Dr. Edgar H. S. Chandler, director of the council's Service to Refugees, said additional hard-core groups in western Europe and Africa compounded the problem. He noted that 10,000 refugees had been resettled during the first nine months of 1960 by the council and its member churches and predicted a 1961 total of 14,000. "The refugee problem is by no means solved," he pointed out.

Congo crisis is costly

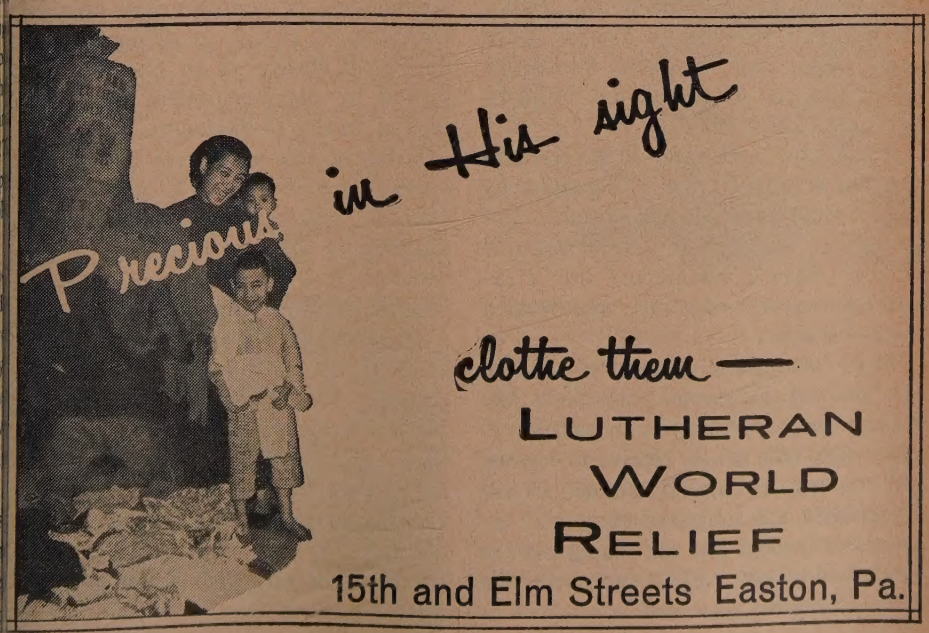
Strife and anarchy in the Congo in recent months have made added emergency relief necessary, the relief agency reported. Drugs and other medical supplies valued at more than $400,000 were airlifted or shipped by sea to Leopoldville. Gifts by U.S. drug companies accounted for the major portion, with transportation and distribution costs borne by Church World Service. Tons of rice, beans and powdered milk are also being sent to the African area.

World Council member churches were asked to provide a $1 million fund for projects to aid the Congo. About half the amount would set up a Protestant secondary school in Leopoldville, since the area has few educational facilities. The rest would support the Congo Protestant Council's "Operation Doctor" program which is recruiting physicians and nurses to re-staff government and mission hospitals.

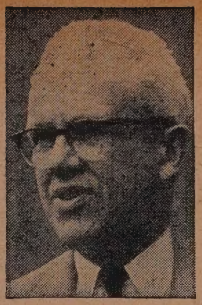
And so forth

Dr. Fridtjov Birkeli, former director of the Lutheran World Federation's department of world missions, has been named Bishop of Stavanger, Norway. He succeeds Bishop K. M. Marthinussen, who has retired.

First blasphemy trial in 30 years is before West Germany's highest tribunal, the Federal Supreme Court. Defendant is a Goettingen University student who "publicly abused" the Roman Catholic mass in an article in a student publication.



WASHINGTON



By ROBERT VAN DEUSEN

RESEARCH VOLUNTEERS

BETHESDA, MARYLAND, named after the biblical pool of healing, is the scene of the most ambitious program of medical research in the world. Here at the National Institutes of Health, commonly known as NIH, the U.S. Public Health Service pushes back the frontiers of medical knowledge in respect to heart disease, cancer, mental illness, neurological and infectious diseases, and other illnesses.

Patients are served free of charge, and are selected on the basis of their importance to the various research programs. The cost of administering the vast organization is borne by the federal government. Miracles of healing have taken place, and the new knowledge gained has cut down the toll of mankind's top "killers."

A little publicized facet of the research program at NIH is the role played by healthy volunteers. Since a normal "control group" is essential to the scientific method, medical researchers use a selected group of young men and women in good health.

These volunteers, mostly of college age, become long-term patients at the clinical center. Along with other patients, they take drugs, receive injections, and conform to hospital routine. In addition, they are subjected to special experiments which are not dangerous to their health but which determine the limits of human tolerance.

Rigid safeguards

THE PRECAUTIONS observed in such experiments are based on the so-called "ten commandments" of human medical research which were adopted at the Nuremberg War Crime trials after the atrocities performed by Nazi doctors had been exposed. Every volunteer must give his full consent to any test, and the subject must be free to end the experiment any time he feels unable to complete it.

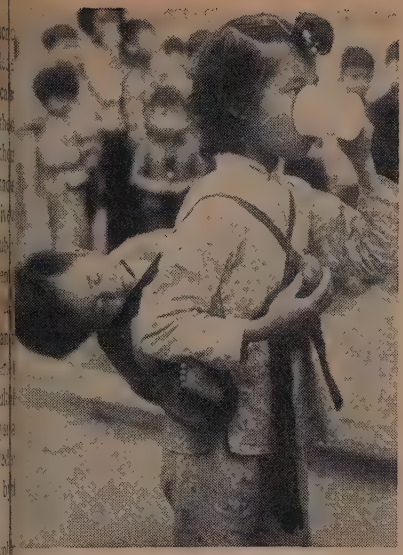
Certain criteria are observed in planning the research programs. Each experiment must be designed to yield results for the good of society, unnecessary physical and mental suffering must be avoided, and the tests must be conducted by scientifically qualified persons.

One of the great contributions the volunteers have made is in the study of new drugs. Trials are made with "wonder drugs" to determine their value and also their risks and limits of usefulness.

MANY OF the young volunteers have come through either the Brethren or the Mennonites as conscientious objectors. Unwilling to engage in military service they have chosen as an alternative approved by the government this special type of service to humanity.

Some of the volunteers are working toward degrees in medicine or allied sciences. Laboratory facilities are made available to them so that they can gain valuable first-hand experience, besides observing tests in which they are subjects.

Increasingly, as the research programs at NIH expand, more volunteers are needed. The contractual arrangement under which such service is agreed to are made with a sponsoring organization rather than with the individuals. An increasing number of church groups are offering their facilities as sponsors for young people who wish to become volunteers in medical research.



Hong Kong:

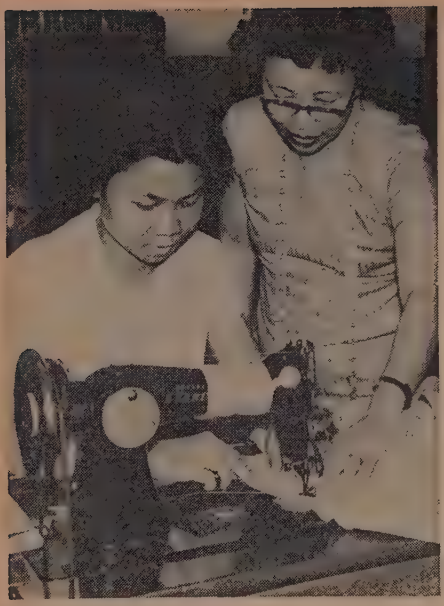
Can Hope Survive?

Pictures on these pages were taken by Chinese refugees attending the photography class at a vocational training center established by Lutheran World Service in Hong Kong. There are now 1½ million refugees from the Chinese mainland in the British Crown Colony. What is life like for those reached by the welfare agency of the church? The pictures give an answer.

A CONTINUING INCREASE of the number of refugees crowding into Hong Kong has been reported during this year. Hundreds of thousands have no fixed occupation, no place to live. They sleep on roof tops, open staircases, on sidewalks, in caves. Hong Kong's land area is 391 square miles of which only 62 square miles are usable. The rest is swamps or steep hillsides. Hong Kong was overcrowded in 1941 when it had 1,600,000 people. Now it has over 3,000,000.

Lease on life: LWS food supplies are received by woman at right, awaited by family below

LUTHERAN WORLD FEDERATION Department of World Service reached about 100,000 refugees in 1959, supplied them with clothing and food sent by Lutheran World Relief. Total value of supplies shipped to Hong Kong last year was $1,173,000. Need continues to be pressing. For women with small children or families caring for old folks there is no alternative to relief. Even if a member of the family finds work, support is still needed until the children can earn a living.



Vocational training centers prepare women for work at home (cottage industries) or factory

VOCATIONAL TRAINING CENTERS have been set up by Lutheran World Service in several districts of the colony. They're housed in small buildings, close to refugee settlements to cut transportation problems of students down to a minimum. Listed in April 1960 were the following courses: Tailoring, English, typewriting, bookkeeping, accounting, photography, shoemaking, porcelain painting, cookery.

More advanced students can earn some money while in class as their finished products are sold through LWS agencies in Hong Kong and abroad. "Graduates" are able to find jobs in Hong Kong's expanding industry or go into business for themselves. Loans are being made available to enable refugees to set up business as cobblers, barbers, street vendors. Forty-five dollars will do the trick. They'll still live close to the minimum subsistence level, but they'll have a goal in life.

Rennie's Mills Camp is a settlement where refugees can live and engage in daily work while children are being cared for in school

Government housing for refugees (up to three families per room) accommodates over 300,000

GOVERNMENT HOUSING was provided to refugees in large six- and seven-story buildings containing 64 rooms per floor. Rooms house an average of five persons, not necessarily of one family. There is a high incidence of tuberculosis, and health services are greatly inadequate. The LWS mobile dental health clinic rep-

In business for himself: Street vendor who got his start through a loan granted by LWS

Future office workers and secretaries learn typing at vocational training center course

resents part of the agency's efforts to supply what medical services it can.

Step forward in church-supplied health

Cobblers learn trade in training center, may receive aid to go into business for themselves

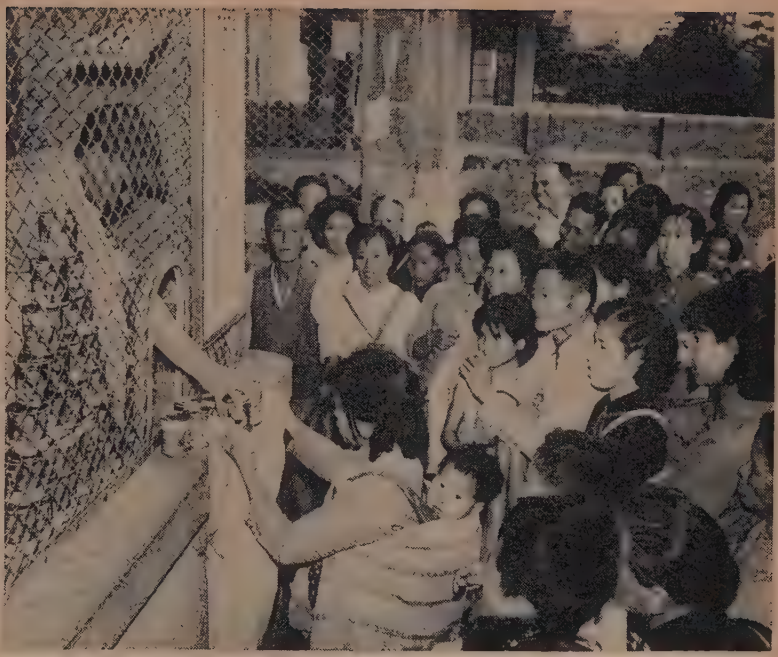
services this year was completion of the Lutheran World Federation's Chien Ai Hospital in Hong Kong's rural Fanling section. The 50-bed institution opened Feb. 15, reported 61 inpatients, 1,317 outpatients in April of whom 1,100 were non-refugees.

Facilities include men's and women's wards, special accommodation for maternity and surgical patients and staff quarters. An operation theater, X-ray and diathermy equipment will be added.

Newest Lutheran venture in Hong Kong is recently opened Chien Ai Hospital in rural Fanling

FIRST SHIPMENT of canned pork sent by Canadian Lutherans arrived in Hong Kong this spring. The first lot contained 600,000 pounds, was distributed to the 16,500 families who depend on LWS for a monthly food parcel. The mobile milk canteen serves over 1,700 cups daily in various locations, integrates other supplies distributed by agency.

Farming is done on minimum allotment of soil but some refugees, through LWS aid, succeed



Crowd looks on in fascination as woman receives her ration of Canadian canned pork, an invaluable addition to refugees' diet

Director of LWF relief operations in Hong Kong is German-born Pastor Ludwig Stumpf, a refugee from Communist China himself (he was arrested by the Communists in Shanghai, expelled in 1952). LWS headquarters are in a three-story building which contains all facilities needed to do the job. The center employs 126, assists about 100,000 persons a month. It is the largest welfare agency in the city.

Mobile milk canteen is stationed where small children congregate, outside schools, homes

Old people, whose residence may be a spot on the sidewalk, present insurmountable problems

Mother for a Week:

Transient Babies Need a Home

"DAVID! DAVID! We're going to get a baby!" Pauli ran down the hall to find her brother. "We're going to get a baby."

The case worker from the Lutheran Welfare Society of Texas had just called to report that two mothers were beginning labor. The first of next week we would get one of the babies.

I picked up my iron a bit more eagerly. Several things flashed through my mind that I must do before next week. When you have a baby around you have little time to call your own.

Pauli was outside excitedly calling her other brother to announce the news. This would be our fifth foster baby. It should be routine by now. But I felt almost as excited as our daughter.

A BABY MEANS 14 to 16 diapers a day, daily formula for eight bottles, sitting in the rocker eight times a day to feed it.

Even when he sleeps you have to organize every minute. You load the washer. You check to see if he's covered. You start a meal or clean a room. You fold the diapers . . .

I slipped a dress on the ironing board. Before next week I should bake a few things for the freezer. When a baby is around you don't have time for extra treats, homemade bread, pies, cookies. You hardly have time to go to the store. And wherever you go you have to take the baby with you.

SNATCHES OF THE FIRST interview with the social worker came back.

"Why do you think you would like to keep babies?"

"Frankly," I said, "we believe we would enjoy it. It's been seven years since our little girl was born and we rather miss having a baby in the home. We think it would be an interesting experience for our three children. Besides, we do have a happy Christian home. We'd like to share what we have . . ."

When the church bulletin one Sunday last spring had carried a notice that the Lutheran Welfare Society needed more foster homes for the babies being placed for adoption, my husband and I became interested. I called the welfare office and said we were willing to give it a try.

"We do need more homes here in Austin," Mrs. Parker had said. "Since we work with the Salvation Army Hospital in San Antonio, it is difficult to use foster homes there and then travel back and forth to let prospective parents visit with the baby and again for the placement."

"Are they all newborn babies?" I asked.

"Most of them. Since the mother makes up her own mind about waiving rights to the baby, it sometimes takes a while for her to come to a decision. Usually she decides right away."

Besides visiting with me and becoming acquainted with our children, the social worker would interview my husband. Medical examinations within the past year were required for each member of the family. Our home would be inspected by the fire department and by the health department before we were officially licensed as a foster home by the State of Texas. The Welfare Society would provide the baby's clothes, bottles, and medical care.

BY RACHEL CONRAD WAHLBERG

We kept the children about a week or ten days until the agency had found the right family for them and arranged for the legal matters involved.

THE FIRST BOY was a month old. He had dark hair and eyes and a stocky build like an athlete. The children called him "the boxer." The mother, a young high school girl, had kept him several weeks before she decided to give him up.

The next two babies were also boys, each weighing about six and a half pounds. When I had mentioned to the case worker that Pauli often wishes for a little sister, she said, "In that case it would be best for you to keep a boy first so she won't identify the baby as your own."

Even so, the first day she seemed troubled and had very little to do with the baby. I was changing the baby's diaper when she said, "Why do the mothers give up their babies?" She frowned and added, "I think it's cruel."

"Well, honey," I said, "sometimes mothers have babies when they aren't married, and they aren't able to take care of the baby. Maybe it is really better for the baby to be adopted by a husband and wife who can't have children of their own, and who want one badly and will make a good home for him."

Snapping on the diaper cover, I added, "And that's the way it will be with this baby. It's not *his* fault. So see, we can be good to him and feed him and love him for a few days until he gets the parents he'll have the rest of his life."

Later in the day I saw Pauli and her playmate Susie standing by the bassinet in the kitchen. They were singing vacation Bible school songs to the baby.

TO LEARN MORE about the work of the Lutheran Welfare Society I talked to Pastor Rolf Normann, executive secretary, who has worked with social and adoptive agencies for many years.

"How many babies do you place in adoptive homes?"

"So far this year we've placed about twenty babies. Last year we had 225 applications and placed 25 babies."

"How do you discourage applicants you can't hope to satisfy?"

"Some are disqualified because of age (35 is top), some because of job instability, some because of income or personal problems, some because the parents are not of the same faith.

"Since we are supported by Lutheran groups—ALC, ULC and Augustana—we feel that Lutheran applicants should come first. About one baby in ten is placed in a non-Lutheran home. About one in four is a second adoption."

The society gets its babies from unwed mothers at the Salvation Army Hospital in San Antonio. Many a mother who sincerely wants to keep the child realizes what a difficult situation both she and the child will face. The Lutheran Welfare Society offers counseling to each girl—often in the last months of pregnancy.

"DOES THE LEVEL of intelligence of a girl have much bearing on her getting into trouble?"

"It's hard to say. One of the smartest

girls I ever dealt with had had five illegitimate babies. Perhaps she could have been helped after the first one or two . . ."

"Are many of the girls repeaters?"

"Some are. Much depends on how clearly we can help them see their own problems. A girl may say, 'This is the most miserable nine months of my life, but thank heaven I understand some things about myself now.' "

"Do these girls pay for their stay at the hospital?"

"They don't have to. But we encourage them to shoulder some of the cost as a way of helping them to become more responsible for their actions. In Texas the parents may pay the mother's expenses. Our cost runs considerably less than in many private agencies."

"WHO REFERS the mothers to you? Pastor or family?"

"Often the girls won't tell their pastors when they are in trouble. Sometimes they keep it from the family if possible. Last year only seven of the mothers whose babies we placed were Lutheran. This is not because Lutheran girls don't get into trouble. We estimate about 100 Lutheran girls a year in Texas could use our services. We regret that more don't take advantage of our help."

"One other thing, Pastor Normann. How do these girls feel about the father of the child?"

"Many are quite resentful, naturally. A girl may say, 'I'm glad I found out what sort of man he was.' Some of course don't know which man was the father. The girl could file a paternity suit but it is rarely done because paternity is difficult to prove and most girls want to avoid the publicity."

ONE OF THE QUESTIONS the social worker asked was, "Do you realize it will be hard to part with these babies?"

"We've thought of that," I answered. "But we'll just have to remind ourselves they are only temporary."

Our fourth baby was a little dark-eyed girl. Perhaps it was her pixie face or the cute way she stretched and squirmed. Perhaps it was her charcoal gray eyes or the grip of her tiny fingers. Perhaps we were just finding it easier to run a household with a baby on the scene.

"If you can't find a place for her," we told Pastor Normann, "we'll be glad to keep her." But he did.

WE REMEMBER little incidents such as the evening our ten-year-old son was holding one of the babies while I warmed his bottle. Chris was talking to him as he rocked in the old-fashioned rocker which had belonged to my husband's grandmother. "Who're you gonna be?" Chris was saying softly. "Who're you gonna be?"

Perhaps we would never know. Here was a baby with no identity. When Pastor Normann brought us the child he said, "You can call him whatever you like. The new parents will change his name, anyway." He had been "Jonathan" all that week.

No one could measure the bitterness his mother might have felt, or the torment she may suffer the rest of her life. No one knew whether the father cared.

Unwanted. Unplanned. Here he was, illegitimate, unbaptized.

Who was he going to be?

THE JONESES, MR. KHRUSHCHEV AND US

WE'VE GOT a pretty good notion now that it's folly to keep up with the Joneses. Perhaps it's time to convince ourselves that we ought not be trying to keep up with the Khrushchevs either.

So much of the current political debate seems to center about either our fears that we're slipping behind or around our boasts that we're as strong as the Russians. Unwittingly we deliver ourselves into competition with evil. To put it bluntly, as the Scriptures usually do, we are in danger of "worshiping the gods of our enemies."

THE DISTINGUISHED professor of Columbia University, Charles Frankel, noted this unseemly business in a recent article in the *New York Times*. "Our obsessions with the question of competition with the Russians," he wrote, "actually harms us in this competition. It encourages peoples to believe that we are on the defensive, that we take cues only from the Russians." Negativism will get us nowhere.

WE WANT to improve the economic situation not because it outstrips the Russians but because it is the genius of this people to be worthy and responsible stewards of the gifts which are ours.

We want to improve race relations, strengthen the understanding of responsible freedom, improve our educational opportunities because we believe that it is the right thing to do.

We want these improvements and want this assurance from our leaders not because we want to beat someone else in the race but because we believe that this is the righteous thing to do.

It is at this point where the whole matter of vocation needs to be recovered. Once upon a time a man's vocation was not his particular job or profession. It was what he believed God wanted him to be.

This ability to know that the pace was set by conscience and dedication created leaders, motivated explorers and inspired martyrs.

THE TROUBLE with allowing our enemies to set the pace is that we unwittingly get into their game. The Israelites confronted this problem centuries ago. Their leader, Moses, had challenged them to a new understanding of righteousness and was leading them on a historic migration. They were on their way to freedom.

When Moses went away for a month while he brought to them the codification or a moral order in the Ten Commandments, they busied themselves doing what their old enemies had done, and made a golden calf which they worshiped.

When Moses returned, they came up with what must have been the lamest excuse in history. "We thought that you had gone away from us," they said.

This is our problem, too. We need to be repentant before God, not apologetic before our enemies. —RALPH W. LOEW

By Arthur R. Stees

I could tell when he came in the door that he had had another discouraging day. I gave Noah a wifely kiss and spoke of trivial matters. Two of our three boys were home and I didn't want to cast further gloom over the household.

Then our oldest son came home and we had supper. His father had asked him to start helping on *The Project* seven months ago, and he was as downcast as his father.

After supper we watched the UN General Assembly session on TV. When the boys had gone to their rooms we sat in silence.

How long had we been here now? Nearly two years, twenty-three months to be exact. How hopeful Noah had been when we first came to Washington! The first morning he went to see the congressman from our home state. He had listened politely as Noah told him about the orders he had received.

They always did, all of them. They always listened politely, but they never seemed to fully grasp the gravity of *The Project*. It has been almost two years since he received The Orders and little progress has been made. Noah never realized how involved it would be to get a satellite like the Ark II launched.

Sometimes I think Noah is too cooperative. At the request of the senator he took a series of psychiatric tests. The doctors at Walter Reed concurred in his normalcy, although they did say he had a tendency to daydream.

One of the doctors had said: "The next time He speaks to you, ask Him if He plans to include any doctors on the trip." Noah had replied in good humor that if He did it would have to be a G.P. for there surely wouldn't be room for specialists.

Several weeks later he got a luncheon date with the senator and was told it was uncertain whether *The Project* could "get off the ground" in Congress because of the tremendous cost involved.

Echo I had just been an experimental thing and it had cost millions. How much simpler it must have been that first time. Then there was just a boat, built from the wood of a nearby forest, and daubed with pitch.

Now there is also the press to hound us. One national magazine wants to send a photographer along on the trip with exclusive story rights. Noah has tried to explain the futility of this, but the reporter just doesn't understand there will be a serious drop in circulation when the trip is over.

One of the leading women's magazines asked me my plans for furnishing the living quarters on Ark II. They published my remarks in an article entitled: "Light Satellite Housekeeping — A 40-Day Plan to Maintain Beauty While Traveling."

NOAH GOT A HEARING before the House Sub-Committee on Appropriations for Experimental Space Travel. The chairman, a southerner, voiced opposition when he learned that *The Project* is to be integrated. He was also bitter because no one from the South is listed to make the trip.

A farm state committee member asked when the trip is planned. Forty days and nights of rain during the summer would certainly mess up the farm parity program, he said. The chairman of the House Finance Committee said he hoped final orders would not come until after April 15 so people would have their taxes paid if anything drastic was to happen.

The committee expressed concern over the expenditure and referred Noah to the Joint Chiefs of Staff because, they said, *The Project* might come under Defense Department budget.

I HAVE MY TROUBLES right here at home. Our youngest son has a bowl of five pet turtles. He can only take two of them along. He can't decide which two of the five are his favorites.

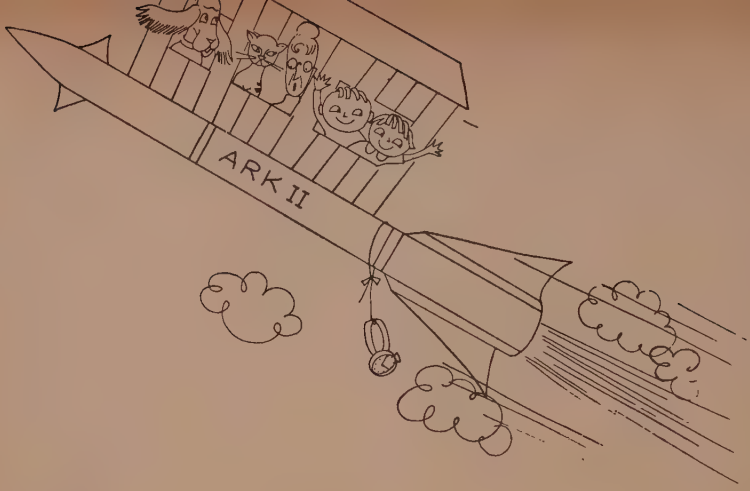
A middle-aged lady called at the house. She was a regional vice president of the SPCA and a board member of the local humane society. She wanted to know how we would care for the animals on Ark II and what would happen to those left behind.

We're getting a lot of mail. Angry letters. Letters asking if we have first-class accommodations. Letters with checks in them, offering more if they can be "put on the list."

It's all so confusing, but we're just following the orders. We've had our share of pickets outside the house. The first was the man with the sign: "God is Unfair to Organized Labor." Then came: "America, Awake! The Pope Killed Lincoln." And: "Noah Will Kill Us Too." It wasn't long before we were branded as Communists. When we made public our orders people declared them anti-American.

One of the big advertising companies in New York asked us to take one of their ball-point pens along on the trip and see if it wrote in space. Nobody has asked us yet to tie a wrist watch around Ark II.

THE JOINT CHIEFS OF STAFF were skeptical of *The Project*. When an Air Force



general asked about the proposed size of Ark II, the other generals began asking questions, too. The Army wondered if they could not better handle *The Project*. The Navy thought Ark II should be launched at sea.

There were no decisions at the end, but each chief told Noah that if anything came of *The Project* he should let him know first.

During all these days Noah has been speaking before various church groups. From a few he has received donations to help speed *The Project* along. Some groups call themselves "Rainbow Clubs." They want to form a lobby to help get priority for *The Project*. But their support is small. Usually when Noah speaks before local councils of churches, *The Project* brings three different reactions. One group doesn't believe it. Another believes it, but doesn't think the trip will take place for another 57 years. The third group listens eagerly, appoints a study committee, and then fails to act.

JUST LAST WEEK our senator introduced a bill asking for a special appropriation for *The Project*. We think he did it mostly out of kindness for Noah and the appreciation of the folks back home.

The bill couldn't get priority so we just have to wait. No priority on such a thing as *The Project!* This grieves Noah more than even the fact that the bill has been dubbed "Noah's Nonsense" by a Washington columnist.

Today he was to have his big opportunity for *The Project*—an appointment with the President. But when he got to the White House he was told the President had gone to a secret emergency disarmament conference. Huge nuclear tests have been detected overseas.

HERE WE ARE NOW, just the two of us —Noah and I. How many minutes have passed while I have been sitting here thinking? Noah had been reading his Bible, but now he sits dozing in the chair.

I tiptoed over to the table where the Bible still lay open. He had been reading about Ark I, in Genesis.

How simple it was then to get *The Project* off the ground. There were no committees, no sub-committees, staff meetings, bureaus, no appropriations.

It was commanded, and it was done. That's all there was to it—then.

FIVE MAKE A FAMILY

Back to Normal

THE POISON HAS SPREAD. You know how it does in family life. One child has measles, the rest have measles. Let one child say, "I don't want to go to choir practice," and the second child says, "None of my friends go to confirmation class," and the third child whines, "I hate Sunday school."

That's what happened this past week at Melton Manor, after Karen's scornful comments on choir practice being a waste of time. Dan and I forgot how three children who are so different can be such imitators of one another at times. We forgot how Pete and Sue ape their big sister.

THE PETTY REBELLION went on all week. "In words only," as Dan said. "All to the good. Words . . . just words. We haven't seen any direct action. It's like the United Nations. As long as people can talk together, war won't break out. When words give way to guns . . . take cover!"

On Sunday morning, I waited for the explosion that might come after the week of rumbling and grumbling. We drove to church as a family, then parted at the door to go to our several jobs.

Pastor Ittel and the choir director caught Karen as she entered. I overheard the start of the conversation.

"Karen," Pastor Ittel said, "we have a request. It's a musical one, so you'll be interested."

Oh, oh, I thought. What if she snaps out that choir and music and church are a waste of time?

I should not have worried. Karen is very polite and mannerly. I'm sure she would never disgrace herself by rude answers.

"I'M LISTENING, Pastor," she smiled politely. "You know me and music." She held up two fingers, as if they were glued together.

"It's a request from Miss Tompkins. You know she's being married in the church next week. She asked the choir director about finding two young ladies to sing a duet before the service. It's a song that has a special meaning for Miss Tompkins and her husband-to-be."

Pastor Ittel looked at the choir director and went on. "We wondered if you would be willing . . . and would like to choose your partner? You have such a sweet voice."

That's all of the conversation that I heard as I walked into the hall. I wondered, through Sunday school and church service, what Karen's decision had been.

After service, Karen came out to the car, still in her choir robe. "Dad, don't wait for me. I'll come later with the Andersons. Alice Anderson and I are staying to run through a special song."

SHE WAVED GAILY. "We're going to sing at a wedding. And be guests at the reception, too. Won't that be super? Special request. Choir membership pays off in such unexpected ways."

So that rebellion was over!

"Thought Karen wanted to quit choir?" Pete observed. "She changes her mind in a hurry. Women!"

He squirmed so he faced me as I sat in the back seat. "Mom, know what? Our confirmation class is having a party . . . sort of a party. We're having our usual class on a Friday after school, and staying on for supper. You gotta make . . ."

"Have to make . . . are requested to make . . ." Dan corrected. "What did you volunteer for your mother?"

"I said you'd be glad to make potato salad. You will, won't you?" Pete begged.

"Of course. Haven't I a part interest in the best potato-peeler in the town?"

"Who's that?" Pete asked. Then he caught on and laughed. "Pete Melton, the peerless peeler. Oh well, I suppose I should help make the salad since it's *my* confirmation class."

DAN AND I caught one another's eyes in the rear-view mirror. Second child's rebellion ended.

Sue had gone to Sunday school very grumpily. She likes her teacher but recently she's claimed that her teacher "picks" on her. Eternal complaint of childhood! Funny, but it's usually the teacher who picks on you and scolds you that you remember and admire and imitate.

Now Sue joined us in the car. "Listen . . . it's my turn to ride in the front seat. Pete always hogs it," she began in a quarrelsome tone.

This little rebel is still rebelling, I thought, as I heard that petty comment. I was wrong.

"Oh well, doesn't matter," Sue said generously. "I'll sit in the back. I want to confer with mother anyway."

SHE SETTLED beside me in a grown-up manner. "Where's Karen?"

"She's staying for a while and will ride home with Alice and her family. What's the subject of our conference?"

"Mrs. Goodwell, our teacher, says each of us should ask her mother what her favorite chapter of the Bible is. Then each of us will read that chapter to the class and tell why her mother likes it. And we'll talk about it. And Mother . . . Dad . . ."

"Yes, Honey?" Dan said, his eyes on the traffic, his ears directed to the back seat.

"Just think! I'm to be in charge. I have to make a list of the students in our class, list the chapter each will read, and make sure each one knows which Sunday she is to read."

Sue spoke importantly. "Teacher says I'll have to telephone people . . . maybe Friday or Saturday . . . to be sure the one who is to read a chapter remembers it."

How little it takes to set a child back on the right road—a request for a song, the promise of a party, a small responsibility. Karen, Pete, Sue—each had forgotten the rebellious attitudes of the previous week.

DAN TURNED in our driveway, just as Claire and Charlie Mawson turned into theirs. "Good morning!" We all exchanged greetings across the lawns.

"Connie," Claire called, "do you have a special dessert for dinner?"

"No. We'll probably have ice cream."

"Save it. I made a huge cake. You know how it is with two people. Charlie and I will eat cake for a week. Let me send some for your dinner."

"Wonderful!" Dan said. "We're cake eaters."

"Why don't we have cake *and* ice cream?" Always-hungry Pete spoke.

"Good idea," I said. "But I have a better idea. Claire and Charlie, come over after you've eaten, bring the cake, we'll have ice cream and coffee for all."

A PRESIDENTIAL SCOLDING

THE LENGTHY statement on holy communion was undoubtedly a peak at the Atlantic City convention. One moment in the discussion had particular significance for me. It passed so quickly that I doubt if many delegates and visitors caught it.

And even if they did catch it, they were probably embarrassed and would prefer to forget it. The reason is obvious—the convention had been pointedly scolded by the chairman.

THE REPORT of the Commission on the Sacrament resulted from four years of study by a group of scholars. Their task: to provide a guide which would help the church to understand the meaning of, and to use properly, and wisely, the Lord's Supper.

After introductory comments by members of the commission, the convention proceeded to examine, section by section, the more than 10,000-word guide. Little in the theological "basic affirmations" evoked response—a question here, a comment there. But when the concluding section on practice was taken up, there seemed to be no stopping the debate.

One paragraph in the section on practice has to do with the elements used in the sacrament. When reference is made to the cup, the report says that wine is to be preferred, but that where circumstances require, there is nothing wrong with allowing grape juice.

Although the Lutheran church throughout its 400 odd-year history has generally used fermented wine in the sacrament, there are large sections of the church in this country where, under the influence of 19th-century temperance movements, grape juice was introduced and is still used today.

I DON'T RECALL exactly how it happened. The question of disposing of the elements left over after the communion came up. Suddenly there was a mild rumble of laughter punctuated by guffaws. In the cross-table chuckling that accompanied these remarks, President Fry interrupted with words something like these:

"This is something I hardly expected to hear Lutherans laugh about!"

Every denomination has its watchword, its special banner which distinguishes it from other groups. We may be similar in many ways. But when we want to show how different we are, we snatch up this one banner and wave it as if to say, "Yes, but look we, and we alone, have this!" With Roman Catholics, it's papal infallibility, Anglicans are keen on the prayer book and apostolic succession, and Lutherans proclaim proudly, "We have the *real presence!*"

That's why President Fry's scolding was like a dash of cold water to those who thought of the words he had spoken.

WE'RE ALL GUILTY of making light of holy things, particularly we who are ministers. A surplice becomes a "nightgown." The back-door collar may be a device to avoid traffic summons and to get a 10 per cent discount. Even the names and persons of the God-head figure in those studies which by their very nature mock the very thing they are intended to convey.

Of course, one can go to extremes in his distinction between the holy and the profane. Even this is an error. Isn't it true that one cannot rightly distinguish the things of the world by labeling one as "holy" and the other as "profane"? Aren't all *things,* because they are of God, holy? And if they are, ought we not have regard for them, so that by our use of them we demonstrate what they mean?

A PIECE of cloth with red, white and blue colors is nothing more than cloth. Yet it is also a symbol of our country. If I see a man polish his shoes with a flag I wonder how great is his regard for my nation.

Vestments, furnishings, candles, crucifixes, statues—even the churches themselves are not holy in and of themselves. But the way I use these things shows how I regard what these things stand for.

Bread is bread, and wine is wine. If I eat too much bread I may get indigestion. If I drink too much wine I will get drunk. Yet I know that our blessed Lord took these simple *things* and gave them to his disciples to eat and drink, assuring them that in the repetition of that sacred action he would ever be present with them. So I have regard for bread and wine. On my table at home they are food for my body. On the Lord's table in the church they are my communion with him.

Like children we sometimes need to be scolded. The remark of the chief pastor of the church should hit home.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

"Money-raisers"

QUESTION: I have been busy with church activities and work for more than thirty years, but have been increasingly worried as to whether I should continue membership in a church women's auxiliary which I joined ten years ago. Most of those years I have continued membership from a sense of duty and to keep peace.

Pressure of the atmosphere has tended to make one feel that a woman can't be a Christian without belonging to the ladies' aid or a similar group. Any kind of work that does not bring in cash is scorned. I have never been able to accept the cattiness, bickering, and competitiveness which too often go along with nonscriptural ways of raising money. But in order to get along with the ringleaders of these projects I tried to smother my scruples and to go along with bingo, raffles, candy sales, and other undertakings.

The staunchest "money-raiser" got the group started on saving a certain kind of trading stamps in order to get kitchen equipment. At every meeting now she dins it into our ears that we should buy only where those stamps are given. One mother complained that the home budget is so strained that she can't afford to buy in those stores, for the prices are higher. The "big money-raiser" became indignant at her, and denounced young married women in general as unwilling to do any real church work.

This young mother, however, does a great deal of benevolent work in the com-

munity in a quiet way, unknown to Mrs. Money-Raiser. She and her husband are strong for scriptural methods.

Is "God's work" restricted to raising funds for the church? When I arose to express myself the women around me stared at me as if they considered me out of my mind. The young mother who complained says her husband is thinking of transferring to another church to get away from this nuisance. I recently visited another Lutheran church and found a wonderful difference — no buying or selling, no raffles, but direct giving and a worshipful spirit. In our church it is almost impossible to come to a service without being approached to buy or sell chances. The congregation I visited was started at about the same time as ours, with greater handicaps, but is now nine times as large.

REPLY: You have pictured an extreme, and very unfortunate, church situation — almost unbelievably given to a bad system of church finance. There is no basis for the idea that anyone must go along with such procedures or be regarded as disloyal.

Difficult, or impossible, as it may seem, you have an unusual opportunity to work for Scriptural methods of financing. Various ways are open to you—any of them better than leaving the congregation and allowing matters to become even worse.

Here are a few suggestions: 1) Avoid being bitter or denouncing the "money-raisers," and try to demonstrate your good will toward them. 2) Hold your position firmly but courteously. Make your contributions as generous as possible, but take no part in the commercial procedures.

3) Try, through pastor and council, to have a representative of your synod speak to the congregation, or to the women's and men's auxiliaries combined. 4) Make certain that a number of church members fully understand your position, that it is the position of the church at large, and that it is Scriptural. 5) Enlist the co-operation of a few friendly members to help win others to the Christian view, and to have them in turn seek to win others. In time a great deal may be accomplished. 6) If things begin to turn your way, keep humble, and be ready to work with the former "money-raisers."

"Born liar"

QUESTION: Alvin is six. For some time he has been misrepresenting facts in order to escape chores and difficulties. My mother declares he is a "born liar"—like Uncle Roy. What can we do about it?

REPLY: Lying is not inherited. Alvin's conniving is almost certainly the result of the conditions and pressures under which he is living. If you assume that he is a natural liar, or express the idea, he is likely to accept it and try to live up to it. He has undoubtedly learned that falsification is an easy way out of work or trouble.

Take time to observe various happenings with the boy, help him to view things as they actually are, and encourage accurate reporting. Avoid providing occasion for misrepresentation. If you know he did something which he denies, confront him with the facts rather than raising a question which he can turn to his advantage.

Praise Alvin for truth-telling. Enlist the co-operation of his church school teachers and those in the public school. While you may expect some "children's lies" up to about eight years, give them no encouragement, but help Alvin to acquire a a general practice of honesty and truthfulness.

BOOKS

BULTMANN IN THE PULPIT

This World and Beyond. By Rudolph Bultmann. Scribner. 248 pages. $3.50.

Theologians are first known by their works of theological discernment. Yet they are equally known by some works which they consider of lesser importance but which sparkle for the average reader. Think of the sermons of Tillich and Niebuhr, or of John Baillie's *Diary of Private Prayer*. The newest addition to this field is a book of Marburg sermons by Rudolph Bultmann.

Preaching in a very real sense is the "transformer" between the high-tension wires of religious truth and the mind of the listener. Whether it always translates the power to the listener is another thing, but that is its attempt. Bultmann succeeds. And that despite the fact that these are printed words, and translated.

There are great sentences throughout the book. Look at these: "Not readiness for the future but fear of it, is the decisive motivating force in human life. Really to live availably for the future would mean to overcome the anguished fear of it in the certainty that whatever it brings can only serve our ultimate good." And this, "Let us then receive in patience, as from God's hand, what He sends us, and address our hopes to the world of unseen realities. It is just in so doing that we shall win true inner freedom for the urgent tasks of the present, courage to accomplish the tasks which in the distress of our days is laid upon us. For when no disillusionment can paralyze our strength, then we have become unassailable. Patience, which abandoning earthly hopes, nevertheless continues to hope, bears within itself the seeds of fulfillment."

It is interesting to note how much poetry is used in his preaching by Prof. Bultmann. He has shown us the futility of faith in symbols and has led the exploration of the truth underlying the symbol. Yet in his own preaching he discovers a kind of need of symbolism which is expressed in poetry.

This is a revealing book, affirmative in nature and urgent in tone. It is a valuable expression of the faith of one of our most distinguished contemporary theologians.

Buffalo RALPH W. LOEW

THE DEVIL'S POINT OF VIEW

I Am Lucifer: Confessions of the Devil. "As Dictated to" Clyde B. Clason. Muhlenberg Press. 254 pages. $3.50.

"'I am Lucifer,' the voice said. It was not a human voice, nor was I hearing it with my ears. 'I have won. I am about to take full possession of this planet.'" These were the words addressed to an advertising executive as he composed himself for sleep aboard a Pullman car one night last February.

I Am Lucifer consists of the remainder of the Devil's revelations to the businessman, a monologue which continued until dawn. The story of the Devil's life, his attitude toward the world's history, his hand in its shaping—these are the substance of the Satanic confession. Beginning with his exile from the presence of God, the narrative runs through the creation, the fall of man, the rise of the major world religions, and the full course of recorded history, before coming to an end, significantly, in a Baptist chapel in Moscow.

To capsule so much time into so small a space is no mean feat. It could be quite utterly dull, if it were not that the Devil never seems to take the Bible or history very seriously, and speaks of them with a racy, slang vocabulary. Further, he highlights a number of facets of history, such as the early events in the history of Islam, which may be new and fascinating for some.

Sometimes the Devil's opinions are merely incidental to the development of the historical narrative. And at times, as must be expected in a work of this kind, his opinions reveal a little too clearly the economic, political, and international-diplomatic prejudices of the "scribe." But there is some

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trenchant criticism of contemporary church life, and some imaginative handling of biblical incidents, such as the betrayal by Judas.

By and large, *I Am Lucifer* is a highly readable, short world history with a rather unusual slant. GILBERT DOAN

Philadelphia

THE THEOLOGICAL SITUATION

Dogmatics. By Hermann Diem. Westminster Press. 375 pages. $6.95.

This book is a conscientious attempt to analyze a growing dilemma in contemporary Continental theology. Although Protestants have generally insisted upon the subservience of tradition to the Bible and the church to the Word of God, the painful fact is that biblical theology and systematic theology are now developing in relative isolation from each other with very little evangelical interaction. As represented by the two most influential living theologians, Rudolf Bultmann and Karl Barth, "Exegesis has become visibly aggressive while dogmatics is above all concerned to preserve and protect church tradition."

Hermann Diem is part of the new generation which is succeeding the recent age of theological giants. For the past forty years many Protestants have been led on a theological exodus through the wilderness of fundamentalism and modernism. The neo-orthodoxy which has provided this leadership is composed of some strange bed-fellows who are now indicating that they would prefer to sleep far to the left or the right of each other. The cleavage has become particularly acute in the critical question of hermeneutics: Just how authoritative is the Bible in the light of the findings of modern exegesis?

The followers of Bultmann insist that the Barthians are largely oblivious to biblical criticism. Their "kerygmatic" approach, therefore, has never really come to grips with the problem of the historical and eschatological factors which militate against the use of the Bible as a unified and dogmatic whole which needs only systematic tidiness.

The Barthians, on the other hand, claim that Bultmann's existential interpretation of the Scriptures overemphasizes the subjective meaning of the saving events of God at the expense of their objective historicity. This corrupts Christianity into a philosophy of self-understanding and renders null and void the systematician's task of formulating the faith of the church in contemporary language.

Clearly this is a technical study of an ongoing debate which is addressed to those specially trained in theology. Our students and pastors should find this a challenging work, however, if only as a possible "preview of coming attractions" for future American Christianity. WILLIAM H. LAZARETH

Philadelphia

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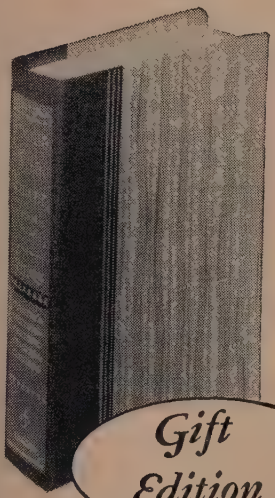

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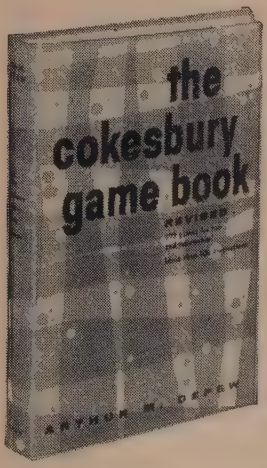

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ULCA

Executive Board Appoints

MEETING AT THE CLOSE of the church's biennial convention, the Executive Board completed some elections and also named some important appointive committees for the next two years. The board reappointed the entire Joint Commission on Lutheran Unity, which is expected to complete the merger negotiations with the Augustana, American Evangelical and Finnish Evangelical Lutheran churches before the next scheduled convention of the ULC.

Three members of the Court of Adjudication and Interpretation, reappointed by the president for six-year terms, were confirmed by vote of the convention. They are Dr. Henry H. Bagger, Philadelphia; Dr. Karl W. Kinard, Columbia, S. C., and Paul H. Rhoads, Harrisburg, Pa.

Exercising its constitutional right to elect two members to the Board of Pensions, the Executive Board chose Dr. Windsor F. Cousins, Philadelphia, and the Hon. John S. Rice, Harrisburg, Pa.

Other appointments included:

EXECUTIVE COMMITTEE, LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP
(10 additional members)

Robert E. Carter, Baltimore, Md.; Ernst F. Erickson, Lynbrook, N. Y.; Howard Kontje, Plainfield, N. J.; Herman Langholz, Russell, Kan.; William H. Markus, Pittsburgh, Pa.; Richard C. Matheson, Arlington Heights, Ill.; Wilbur E. Moehring, Flint, Mich.; O. J. Rollag, Albuquerque, N. M.; Harold O. Thomas, Canton, Ohio; Armand D. Wells, Savannah, Ga.

CONSULTING COMMITTEE, DEPT. OF PRESS-RADIO-TELEVISION

Dr. Everett G. Mitchell, Wheaton, Ill.; Charles C. Bevis, Weston, Conn.; Harry Leeding, Portland, Ore.; Richard C. Matheson, Arlington Heights, Ill.; Paul C. Rodenhauser, Columbia, Pa.; the Rev. Dr. Albert P. Stauderman, Philadelphia; Dr. Herbert C. Walker, Cleveland.

CONSULTING COMMITTEE, STEWARDSHIP DEPARTMENT

LeRoy B. Breneman, Lancaster, Pa.; Walter R. Hagey, Philadelphia; Eugene S. Heckathorn, Orinda, Calif.; Dr. Clarence C. Stoughton, Springfield, Ohio; the Rev. Dr. Alfred L. Beck, New York; Dr. Everett G. Mitchell, Wheaton, Ill.

The Executive Board set its next meeting for Jan. 26-28, 1961, at New York. The final report on 1960 budget receipts will be made shortly after books close on Jan. 20 and the board will meet with the Allocation Commission if necessary to decide on distribution of special funds.

A Gift to Chile

A CHECK for $2,101 was presented at the ULC convention to Mr. Hans Reimers, treasurer of the Evangelical Lutheran Church of Chile and a guest at the convention. Presentation was made by Dr. Edmund F. Wagner, ULC treasurer, who commented that people sometimes think it takes too long for gifts to be put into action.

"When this convention acts, it likes to act quickly," he said. "We present this check for the relief of your distressed church with love in our hearts. We have arranged that it be channeled through Lutheran World Action. . . . It is but a token of our concern for you and your brethren."

Continued on page 47

Hans Reimers gets check from Dr. Wagner

Long-Range Program to Introduce:

Three-term System, Closer Grading for Church Schools

OLD SYSTEM of dividing the Sunday school year into four quarters will be replaced by a new term system when Long-Range Program materials are introduced into congregations, LRP Director W. Kent Gilbert announced recently.

The new plan for developing church school courses was outlined by Dr. Gilbert at a two-day seminar for professors of Christian education conducted on the campus of Michigan State University, East Lansing. Present were teachers from all eleven theological schools related to churches working toward merger into the Lutheran Church in America.

"THE SUNDAY school year will begin on the second Sunday in September," Dr. Gilbert stated. "From grade 9 down, there will be two terms of 21 sessions each, followed by a summer term of 10 sessions. From grade 10 up, a term of 20 weeks will be followed by two terms of 16 weeks each."

Under the new plan, each grade of the Sunday school from the nursery class through grade 12 will have a different course. Such close grading is a shift from present policy in which all children in one department study the same material.

"Sunday church school teachers have had difficulty adjusting cycle-graded courses to their specific age level," the director said. "In the junior department, for instance, teachers of nine-year-olds have frequently found materials too difficult for their youngsters while teachers of eleven-year-olds have found the same materials too simple for theirs. Under the new plan, a course is tailored for the specific age that will use it." For the small school, however, a plan of using the material on a departmental basis will be developed.

Older youth and adults will be offered a series of basic courses in the Sunday church school. These will be published on the basis of an eight-year cycle. Courses of increasing depth and complexity will be offered for adults who have matured in their theological thinking and education.

A CALL TO PASTORS to reclaim their rightful leadership in the congregation's program of education was sounded at the seminar by the Rev. J. Stephen Bremer of Chicago Seminary. He stated that too often pastors had given parish education over completely to lay leaders and left it without adequate theological moorings.

Children are brought up to believe "that we get to heaven by being good boys and girls," he said. "If the clergy are not involved, then the laity must start at the only place they can. They teach moralism."

Dr. Ralph D. Heim of Gettysburg Seminary reported, however, that he had discovered a trend toward a fuller understanding of parish education among enrolling students.

IN THE LAST decade students have come to the seminary with an understanding of parish education "as more than just Sunday school," he said. "They see that Christian education has to do with all of life. It is more than just transmission of biblical content. They understand that everything a pastor does has an educational phase."

Entering students in earlier classes, he said, had equated the entire program of parish education with the Sunday school.

In the Long-Range Program curricular materials are being prepared for the congregation's Sunday school, weekday school, vacation school, and the family.

Carthage College Homecoming Queen and Court—All Lutherans

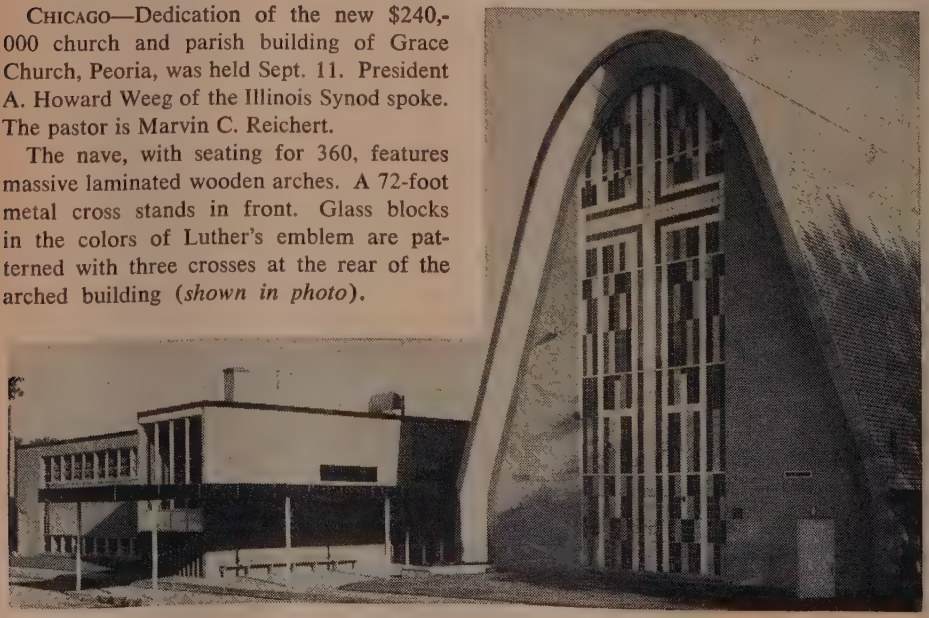
MISS KATHY SHANNON (center) was the homecoming queen at Carthage College. She is the daughter of the Rev. and Mrs. John P. Shannon, of First Church, Billings, Montana.

All five members of the court are Lutheran coeds. From left: Jan Mason, of Chicago; Janeene Tambert, of Glendale, Calif., daughter of Dr. and Mrs. Carl V. Tambert (president of Pacific Southwest Synod); Miss Shannon; Cynthia Overdier, of Horicon, Wis., daughter of the Rev. and Mrs. George Overdier, of Zion Church; and Sandra Britton, St. Louis, Mo.

Massively Arched Nave Features New Grace Church in Peoria

CHICAGO—Dedication of the new $240,000 church and parish building of Grace Church, Peoria, was held Sept. 11. President A. Howard Weeg of the Illinois Synod spoke. The pastor is Marvin C. Reichert.

The nave, with seating for 360, features massive laminated wooden arches. A 72-foot metal cross stands in front. Glass blocks in the colors of Luther's emblem are patterned with three crosses at the rear of the arched building (*shown in photo*).



The augmented Cooperrider family—Ruth, Neil, Paul and Joel

Parsonage Family Adds Three—Two of Them from China

THREE OF THE NEWEST citizens of Mount Morris, Illinois, are Ruth, Paul and Ellen Jean Cooperrider. Ruth, 8, and Paul, 5, are adopted children of the Rev. and Mrs. Luther H. Cooperrider, and arrived from Hong Kong on Sept. 1.

Ellen Jean, now barely two months old, was born Sept. 17 to Mrs. Lois Cooperrider in Freeport Memorial Hospital.

Thus within a few weeks, population of the parsonage of Trinity Church rose from four to seven. The Cooperriders already had two sons, Joel, 11, and Neil, 9, who are enormously pleased to have two new sisters and a brother—all at once. "Terrific!" the boys said.

Ruth and Paul are Chinese, but rapidly becoming American. Pastor and Mrs. Cooperrider had been trying to get them for nearly a year and a half. It began when they learned that church relief agencies were seeking American adoptive homes for an unlimited number of refugee orphans.

The Cooperriders made application for a brother and sister through the Nachusa Lutheran Home for Children. By mid-December last year they had received dossiers and pictures of the children, who had been placed in a Hong Kong orphanage.

Details of procedure took longer than expected. Hopes for an Easter arrival did not materialize. They were disappointed, too, when the children didn't arrive in time for the family's July vacation. But there was great joy when they did come by plane in time to register for school. Ruth is in the first grade, Paul is in kindergarten.

In the meantime, the long delay had been punctuated by an exchange of letters across the Pacific, and a visit to the children by Miss Dolores Dohlen, a member of Trinity Church who was enroute to her second term as a missionary in India.

Just why did the Cooperriders reach halfway across the world for these children? Mrs. Cooperrider said, "The children needed love and a home. We knew we had enough of both to share. As Christians that left us no choice."

Pastor Cooperrider added, "I suppose we also hoped to make a small contribution to the solution of two of the chief problems plaguing the world—homeless people and race prejudice."

"We felt called of God to invite Paul and Ruth here," he continued. And in a letter to relatives, he wrote:

"Thirty-six hours with Ruth and Paul is enough to shame our very tenuous faith that all children are created in the image of God. We had asked for nothing more than two refugee children, but what God gave us! . . . It would appear that God has placed before us sheer blessedness—and we thought to do Him a favor!"

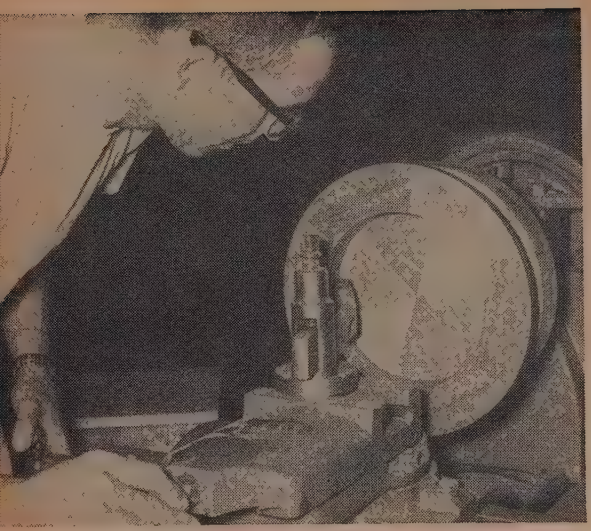
There are thousands like Ruth and Paul left, in Hong Kong and other places, who need love and a family like the Cooperriders.

They needed everything—altar, pulpit, paraments, offering plates, etc. — so

Mission Members Made Their Own

A picture story from a new Lutheran group in Elkhart, Indiana

By WILLIAM L. PIFER

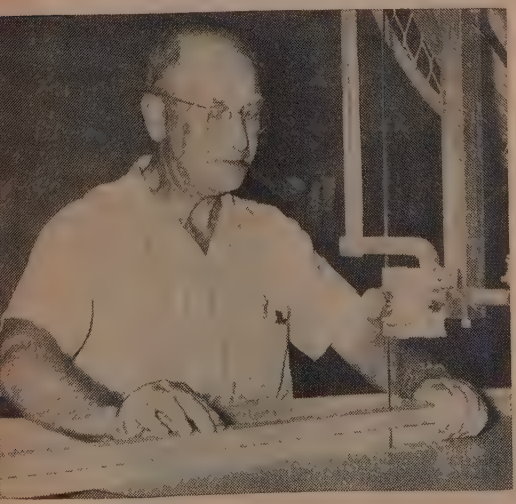


Bert Paulson turns an inlaid offering plate on his lathe

MEMBERS of the new Lutheran mission in Elkhart, Ind., reflect the resourceful spirit of their forefathers as they provide with their own hands the necessary appointments for worship. They are making chancel furniture and paraments in their homes and workshops.

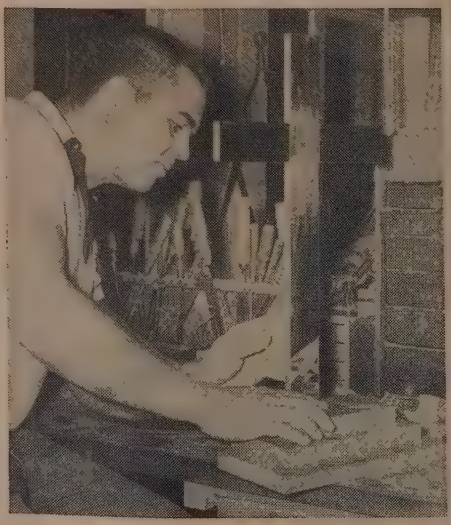
The future Church of the Redeemer congregation is worshiping in Hawthorne School auditorium until a church can be built. The field was surveyed in September, 1959, and Mission Developer Keith L. Kinney arrived last April. First worship service was Sept. 11, Sunday school started Oct. 2, and Charter Day was set for Oct. 30. Average attendance for the first six weeks was 120.

A parsonage has been acquired. Negotiations for a church site are underway.

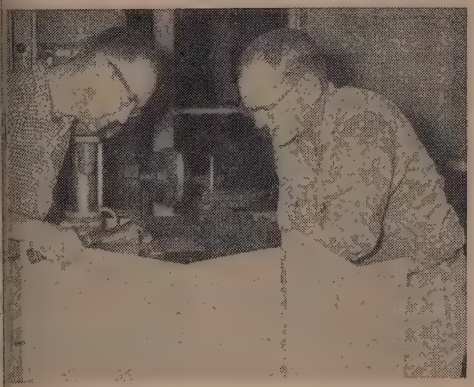


Fred Paulson puffs away as he cuts pieces for white plastic lectern, pulpit and altar

Emerson DeFord polishes the altar cross



Mrs. Fred Paulson, Mrs. Albert Paulson and Mrs. Kenneth Reese make green altar cloths



Kenneth Vescelus and Kenneth Reese talk over building plans as they work on altar

Pastor Keith Kinney and Richard Van Camp put cross and flower stands on the altar

WISCONSIN

Merging Synods Choose "North Central" as Name

By CHARLES A. PULS

MADISON, WIS. — Representatives of four merging church bodies in Wisconsin and Upper Michigan, in their second round of pre-merger conferences, have agreed that the new territorial synod shall be called the North Central Synod of the Lutheran Church in America.

They also favored support of three colleges—Augustana, at Rock Island, Ill.; Carthage's second campus at Kenosha, Wis., and Suomi, at Hancock, Mich. Money contributed for these institutions would be channeled by the synodical treasurer into a joint committee on Christian Higher Education, and allocated proportionately.

There continues to be considerable support among pastors for synodical relationship with a proposed new seminary in Minneapolis.

Clothing Collections Underway

CLOTHING for relief program is gaining momentum as more bundles are stacked up in hallways and spare rooms of Wisconsin churches. Up to 18 freight cars are expected to be loaded at 13 regional collection stations. These are at Eau Claire, Milwaukee, Shawano, Madison, Racine, Wisconsin Rapids, Wausau, Oshkosh, LaCrosse, Marinette-Sheboygan, and Mineral Point-Monroe.

CHRIST CHURCH, Lancaster, marked its 15th anniversary with Synod President George Lundquist as the guest speaker.

This congregation, which has increased membership to 275, has purchased a 5½-acre site for a new church building.

GOOD SHEPHERD CHURCH, LaCrosse, expects to occupy its first unit on Christmas Day. The congregation organized in 1955 is served by Pastor Jarvie Mattes.

ST. MARK'S CHURCH, a two-year-old mission in Neenah, oversubscribed its goal by $2,204 in a drive to finance its first unit.

D. W. Stoughton to Direct Lay Training at Hamma

SPRINGFIELD, OHIO—Appointment of the Rev. Donald W. Stoughton of Chicago as co-ordinator of lay training for Wittenberg University's Hamma Divinity School was announced by Dean Bernhard J. Hillila.

PASTOR STOUGHTON

The appointment was another step in Hamma's experimental program designed to increase the number of pastors and trained staff members available for parishes of the United Lutheran Church in America.

Pastor Stoughton will direct four phases of the new program. These include 1) a "theology for laymen" program aimed at better Christian churchmanship; 2) training of retired laymen for full-time, unordained service; 3) training of laymen to supply pulpits on a part-time basis, and 4) training of individuals for unordained service in areas other than the ministry.

Pastor Stoughton is the son of Wittenberg President and Mrs. Clarence C. Stoughton. He has been pastor of Ridge Church, Chicago, since 1958. He formerly served as pastor of Trinity Church, Battle Creek, Mich.

Ohio University Students Have New Campus Pastors

COLUMBUS — Lutheran students at three Ohio universities are seeing new campus pastors and counsellors this fall. At Ohio State University, Columbus, with 25,000 students, Dr. C. King Bradow, an ALC pastor holding a history doctorate from Ohio State, replaced Pastor Ewald Bash who has moved to Minneapolis to work with college students for The American Lutheran Church. Dr. Bradow was a Fulbright scholar in Greece and traveled for a World University Service.

The Ohio State program provides an 11:30 service for students on Sundays at St. Luke's Church (ALC), since the relocation of Indianola congregation in April, 1959, after 30 years of ministering to the university community.

At Miami University in Oxford, Pastor Edwerth E. Korte began service in October in connection with parish duties at Faith Church, Oxford, and St. Matthew's, Darrtown. Pastor Korte had been Gettysburg College chaplain since 1952.

Pastor Loyal H. Bishop, of St. Mark's, Bowling Green, is aided in student work at Bowling Green State University by a student counselor, Miss Vivian Bergsrud, formerly editorial assistant for Augustana's Lutheran Church Women.

Welfare Groups in Iowa Looking Ahead to Merger

By ALFRED J. BEIL

DES MOINES—Representatives of the three merging synods having responsibility for Lutheran welfare and social service work were called together at St. John's, Des Moines, Sept. 23 by Dr. Harold Haas, executive secretary of the ULCA Board of Social Missions.

All the work being done now by these agencies and institutions was discussed under the title "Responsible Planning for Social Service."

Weekday Schools Expanding

THE REV. HAROLD KRUGER, chairman of the Christian education committee of Iowa Synod, reported that Sister Sophie Damme directed weekday school area meetings in six locations.

At present seven weekday schools are in operation, and Pastor Kruger reports commitments that ten other churches will have weekday schools in operation next year.

Members of Holy Trinity, organized Aug. 7 at Key West, with Pastor Gerald C. Wise at left

First Unit Buildings Started by Four Mission Churches

By CARL A. DRISCOLL

TAMPA—Bids have been accepted for two first-unit constructions in Florida. One is for Zion Church, Pompano Beach, Paul W. Schrope, pastor, where work has begun on a $67,000 unit. The other is for University Church, Gainesville, William C. Kaiser, pastor.

Ground-breaking ceremonies took place Oct. 9 at Pensacola's St. Paul's Lutheran. St. Stephen's, Tallahassee, broke ground Sept. 11.

A RELIGIOUS CENSUS in preparation for the coming of Billy Graham to Miami in February discloses a fertile field for evangelism. Workers in the Pompano Beach area discovered also that the largest age group of unchurched was in the 55 and older level. In this one locale there were 321 out of 625 unchurched who were 55 or older.

Conference Presidents Re-elected

FALL MEETINGS and conventions are now completed. The three conferences of synod met in September in Gainesville, Sarasota and Lake Park. The respective presidents, Walter G. Marz, Carl A. Driscoll and Louis G. Golder, were re-elected.

UNITED LUTHERAN CHURCH WOMEN met in St. John's, Hollywood, Oct. 26-28. Speakers included Miss Helen Shirk, missionary to Japan; Mrs. Roy L. Winters, president of the national group; Synod President Royall A. Yount, and Mission Director W. Baxter Weant. Mrs. Howard Nash of Tampa was re-elected president.

LUTHER LEAGUERS held conference meetings also in October. Largest gathering was in Hollywood where leaguers from ten Augustana churches joined with ULC youth for a rally of 375. Central Conference experimented with a Saturday afternoon meeting, and brought 175 young people and their leaders together for a pre-Reformation service.

Dr. Bergendoff Speaks at Rally

REFORMATION RALLIES were held in several areas. One in St. Petersburg brought together all the Lutherans including Missouri Synod. The speaker was Dr. Conrad Bergendoff, of Rock Island, Ill., president of Augustana College.

ST. ANDREW'S, Holmstead, Harry E. Vensel, pastor, called upon its people last May to try one month of tithing. The results were good enough to insure a solvent summer, and to undertake another month of tithing in October.

NEW YORK

Holy Spirit Congregation Is Organized at Cortland

By HOWARD A. KUHNLE

BINGHAMTON—Service of organization for Holy Spirit Church, Cortland, was held Sept. 18 with the Rev. Norberth H. Stracker, Jr., synod field missionary, preaching the sermon. The pastor and mission developer is the Rev. William A. Clasen, who began conducting services in the Odd Fellows Hall last February while still in seminary.

A service of thanksgiving, attended by Lutherans from the Cortland area, was held in the afternoon. The Rev. James L. Haney, Jr., associate campus pastor at Ithaca, preached, and other ministers participated.

The congregation serves a considerable number of Lutherans at the State College of Education.

Watertown Pastor Retires

THE REV. FREDERICK K. VOGT, retiring as pastor of Concordia Church, Watertown, was honored at a special service Oct. 2. Dr. Arnold F. Keller, of Utica, preached. A dinner was held following the service, and Pastor Vogt received a gift of luggage.

Dr. Arnold Keller and retiring Pastor Vogt

Concordia Church was founded in 190 by Pastor Vogt's father, and his brother-in law, the Rev. Yost Brandt, was the first pas tor. Pastor Vogt is a graduate of Wagne College, Princeton Seminary and Philadel phia Seminary. He became pastor in Water town in 1921, after five years at Holy Com munion Church, Utica.

Sister Betty Swinehart, Pastors Sanborn and Bosch, at North Syracuse installation

LUTHER MEMORIAL CHURCH, North Syra cuse, dedicated its new $135,000 educationa wing on Sept. 11. Speaker was the Rev Edward F. Weiskotten, Central Conferenc president. The pastor is John B. Sanborn

Sister Betty Swinehart was installed a parish deaconess at Luther Memorial o Sept. 18. The preacher was the Rev. Pau F. Bosch, of Syracuse, formerly assistan pastor of Sister Betty's home church, S Mark's at Williamsport, Pa.

Utica Church Marks Centennial

HUNDREDTH ANNIVERSARY of St. Paul Church, Utica, was observed Oct. 2-12. Th pastor is Alfred J. Schroder. Guest speaker

included Dr. Alfred L. Beck, synod president; Dr. Paul E. Arnold, of West Palm Beach, Fla., who was pastor 1937-1948; and Dr. John H. Sprock, vice president of the Central Conference.

REFORMATION SERVICES were held at several churches in the area. The Rev. Lawrence Reese, of the Board of Parish Education, preached at Our Saviour Church, Endwell. The Rev. Herman Stuempfle, of the Board of Social Missions, spoke at Resurrection Church, Syracuse.

The Rev. George K. Bowers, of Lewisburg, Pa., preached at Our Saviour Church, Horseheads, and Dr. Charles C. Noble, dean of Hendricks Chapel, Syracuse, preached at Zion Church, New Hartford.

PENNSYLVANIA

Unity and Faith Stressed In Reformation Addresses

By HENRY W. SNYDER, JR.

ALLENTOWN—Lutherans led in the Lehigh Valley observance of Reformation Day this year.

In Easton, Dr. Charles M. Cooper, Pennsylvania Ministerium president, told a crowd of 700 persons in St. John's Church, "We should study the possibility of another Reformation movement where people as Christians would be brought together again, not as now with Protestants in opposition to Catholics." Dr. Cooper said such a Reformation would allow all Christians solidly to confront the common enemy, communism.

In Allentown, Dr. John R. Brokhoff, of Charlotte, N. C., told a congregation of 500 persons in St. John's Church that if Luther were alive today he probably would not be concerned with "Vatican relations, birth control, or federal aid to education" but with "justification by faith, rather than works."

Allentown also had a united youth service, in Zion UCC Church, with Dr. Henry Tani, national youth director in the United Church of Christ, as the speaker.

In Bethlehem large crowds attended performances of a Reformation drama, "The Voice of Faith," Oct. 30 and 31, in Liberty High School auditorium. This presentation of the life of Martin Luther was sponsored by the Bethlehem Lutheran Pastoral Association.

Other Lutheran Reformation speakers in the area were Dr. Richard Klick, at a joint

Edward Lyons, Fred Siegenthaler, Pastor Schroder, John Friedel and Dr. J. H. Sprock

The Key Word Is "UP"

"If by the grace of God all the sleeping folks would wake up, all the lukewarm folks would fire up, all the dishonest folks would 'fess up, all the disgruntled folks would sweeten up, all the discouraged folks would cheer up, all the depressed folks would look up, all the estranged folks would make up, all the gossiping folks would shut up, all the dry bones would shake up, and all the true soldiers would stand up, what a revival there would be!"

Dr. Charles B. Foelsch said it. The Pacific Lutheran Seminary president spoke at the 50th anniversary of St. John's Wendish Church, Bethlehem, Oct. 23. Speakers at other anniversary services were District Dean William Berkemeyer, of Bethlehem; Dr. Claude Schick, Ministerium secretary, and Dr. A. M. Ahlen, dean of Northwestern Seminary.

PA.: LEHIGH VALLEY . . .

service of seven congregations in Zion Hill Church, Bucks County; Dr. Rodney Ring, at a Lehighton area rally in Jim Thorpe; and Dr. David Bremer, at a Reformation service in Emmaus.

A TOTAL OF 900 WOMEN attended the four district ULCW conventions in the Lehigh Valley late in October. Conference conventions a few years ago, covering the same area, seldom brought out more than half this number.

Newly elected district presidents are: Allentown, Mrs. Charles Snyder, of Allentown; Easton, Mrs. Lester Lutz, of Ferndale; and Northampton, Mrs. Alfred Long, of Nazareth. Mrs. Henry Snyder, of Bethlehem, was re-elected president of the Bethlehem District.

At the afternoon session of the Allentown district in St. Paul's Church, Catasauqua, a panel of Allentown officials discussed social problems with Pastor Arnold Keller as moderator.

NEWLY organized Men of Muhlenberg Medical Center have pledged $10,000 for furnishings in the dining room of the hospital's chronically ill unit, which will open early in 1961.

PA.: READING

St. Matthew Church Renovated

READING — A redecorated sanctuary was dedicated by St. Matthew's Church. The program, which included new carpets and interior painting, was the first in the last 35 years.

ALLEN B. ROMIG was installed as president of the United Lutheran Church Men of the Kutztown District at Zion (Spies) Church near Stony Creek Mills.

A LEADERSHIP training school has been launched by the Kutztown District with the Rev. Paul H. Spohn, pastor of the Grimville Parish, as the dean.

CHRIST CHURCH, Stouchsburg, dedicated a pastor's memorial stone that lists the 15 clergymen who have served the congregation since its founding in 1743.

Dr. E. A. Steimle Appointed To Union Seminary Faculty

DR. EDMUND A. STEIMLE, United Lutheran pastor whose radio sermons on "The Protestant Hour" and "The Art of Living" have gained for him a reputation of being one of "the freshest voices in American Protestantism," has been appointed Brown professor of homiletics at Union Theological Seminary in New York City.

DR. STEIMLE

He will assume his new duties at Union next fall, succeeding Dr. Paul Scherer, another United Lutheran clergyman, who has held the Brown professorship since 1946. The appointment was announced by Dr. Henry Pitt Van Deusen, president of the seminary, following action of the institution's board of directors.

Dr. Steimle, who has been Hagan professor of practical theology at Philadelphia Theological Seminary since 1952, first gained nation-wide recognition as an articulate Christian spokesman when he made his radio debut on the United Lutheran Series of the Protestant Hour, broadcast each week on nearly 400 radio stations.

Born in Allentown, Pa., in 1907, Dr. Steimle was educated in the New York City schools, Phillips Academy, Andover, and Princeton University (1930). He received his Master's Degree from the University of Pennsylvania in 1934 after being graduated from Philadelphia Seminary a year before.

After two years at Philadelphia Seminary as a teaching fellow, he became pastor of Our Saviour Church, Jersey City, N. J., and served there for five years. In 1940, he was named pastor of University Church in Cambridge, Mass., and "doubled" as chaplain to Lutheran students at universities and colleges in the Greater Boston area. In 1952 he was called to Philadelphia Seminary.

"I was a stranger and ye took me in; naked and ye clothed me . . ."

Matt. 25:35, 36

Little Murad was only a mite of a boy, unable to walk, when he was brought to the Nur Ayin School in Iran by a woman who pleaded: "This is my neighbor's child . . . when she died I took care of him, but now that he has gone blind, I can't do it any more. Please, will you take him?"

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PASSAVANT HOSPITAL in Pittsburgh is fortunate to have two young women who are giving a year of full-time volunteer service under the AIDS program of the Board of Deaconess Work.

Both Mary Lou Singles and Joan Michael are on the hospital's nursing staff, under supervision of Sister Margaret Fry, director of nursing. They receive maintenance and a small allowance.

Miss Singles, a practical nurse, is working in the operating room. Trained at Bok Vocational School in Philadelphia, she had nursing experience at Episcopal Hospital, Philadelphia. Her home town is Collingdale, Pa., where she is a member of First Lutheran Church. She learned of the AIDS program through another volunteer, Barbara Dresch, at a Luther League convention.

Joan Michael came to Passavant from Binghamton, N. Y. A registered nurse and a graduate of St. Luke's Hospital, New York City, she also has worked at the Charles

A Passavant patient gets attention from AIDS Joan Michael and Mary Lou Singles

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S. Wilson Memorial Hospital in Johnson City, N. Y. Pastor Albert Haversat, of Our Savior Lutheran Church in Endwell, near Binghamton, interested her in the diaconic year program. Her home town is Hazleton, Pa., where she was a member of Trinity Church.

Reformation Not Finished, Johnstown Audience Told

By ROBERT G. SANDER

JOHNSTOWN—"In celebrating the Reformation one can either rejoice in Martin Luther and the things he did, or one can take a more positive approach and come to see the Reformation as unfinished, as a continuing need in our time."

With "The Unfinished Reformation" as his theme, Dr. Paul M. Robinson, of Chicago, spoke to 4,600 Reformation worshipers in Johnstown's Cambria County War Memorial on Oct. 30. He spoke about our "open Bible, which we seldom open," our turning to secularism for salvation, and our lay and clergy potential as priests. "Priests are not all in the clergy," Dr. Robinson said.

ALTOONA PROTESTANTS held their annual Festival of Faith service in Jaffa Shrine Temple on Oct. 30. Dr. Ramon M. Kistler, president of Beaver College, spoke. A 300-voice choir sang. The service is sponsored jointly by the shrine and the Protestant ministers.

Allegheny Conferences Meet

"THE DOCTRINE of the New Church" was discussed by Dr. Jacob W. Heikkinen, of Gettysburg Seminary, at the fifth annual convention of the East Allegheny Conference in Trinity Church, Dubois, Oct. 27.

The Rev. Vernon J. Miller, of Clearfield, was re-elected president; John Frick, of St. Mary's, was re-elected treasurer; and George Gifford, of Dubois, was re-elected to the executive committee.

CHESTER A. MYROM of the United Lutheran Foundation addressed the evening sessions of both the East and West Allegheny Conferences. The West Conference met in First Church, Portage, on Oct. 26. The Rev. Charles E. Staub, of Meyersdale, was elected president. The Rev. Robert E. Thomas of Sipesville was elected vice president; Clarence L. Ostheim of Johnstown to the executive committee; and Boyd Wertz, of Bedford, treasurer. Both conferences voted a per capita of $1 to Camp Sequanota and $1 to inner mission work for 1961.

ALTOONA AND JOHNSTOWN churches are remembering the needy through fall clothing drives. Mid-November dates have been set.

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PA.: JOHNSTOWN . . .

Clothing will be processed through both LWA and Church World Service centers.

AN ESPECIALLY large number of Harvest Home gifts have been given the Allegheny Lutheran Homes in Hollidaysburg and Johnstown by the churches of the two supporting conferences this year, reports Dr. Luke H. Rhoads, pastor-superintendent of the homes. The blessing of Harvest Home gifts and a tea were held by the Women's Auxiliary in Johnstown and Hollidaysburg.

THE REV. AND MRS. ROBERT E. CARL of Friedens were surprised at a combination silver wedding celebration and the occasion of Pastor Carl's 25th ordination anniversary by the three congregations of Friedens Parish at two special events on Sept. 17 and 18. On Sept. 17 a "This is your life" program was held; on Sept. 18 Dr. Martin L. Tozer of Harrisburg conducted the service.

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MARYLAND

America's Debt to Luther: Free Church in Free State

By J. FRANK FIFE

BALTIMORE—"Martin Luther is not dead! He dwells among us today and his influence has been woven into the fabric of American society."

Thus Dr. Abdel Ross Wentz, professor emeritus of Gettysburg Seminary, began his address at the Reformation rally sponsored by National Lutheran Council churches of Baltimore, in the Lyric Theater on Oct. 30.

Dr. Wentz said several basic concepts in the American way of life are directly traceable to Luther and his teachings. Among them are: "A free church in a free state, the right of the individual, and separation of church and state."

Luther's belief in "inner conviction as opposed to ecclesiastical authority" is the same as the belief in liberty upon which the American form of constitutional government was founded, Dr. Wentz said.

"Protestantism needed a new land unencumbered by hierarchy in religion or monarchy in government, and the great Lord of the Nations preserved the North American continent for a new experiment—a free church in a free land," he said.

ULCA Offering Goes to Chile

Continued from page 32

Mr. Reimers responded, expressing gratitude for "those who have helped us meet the emergencies following the disastrous earthquake and tidal wave which came upon us in May."

The check represented offerings at the convention's opening Holy Communion service and at the presentation of the dramatic spectacle *The Time Is Now* on the Sunday evening of convention week.

ULCW Budget is $1,200,000

THE EXECUTIVE BOARD of United Lutheran Church Women adopted a record budget of $1,200,000 for 1961 at a meeting in Atlantic City.

The principal beneficiary of the budget will be the Board of Foreign Missions. The church women allocated $557,000, or nearly one-half of their total budget, to help support United Lutheran missionaries and missions in eight overseas areas.

Mrs. Roy L. Winters of Spring City, Pa., president of ULCW, said that $897,000 of the 1961 budget will be given to seven ULC boards.

The Board of American Missions will receive $270,000; the Board of Parish Education, $18,500; the Board of Higher Education, $15,500; the Board of Social Missions, $18,500; the Board of Pensions, $10,000, and the Board of Deaconess Work, $7,500.

Delegation Discusses Policy With Lutherans in Japan

A SIX-MEMBER delegation representing the United Lutheran Church arrived in Japan late in October to attend a ten-day policy conference with members of the Japan Evangelical Lutheran Church.

Dr. Earl S. Erb, New York, executive secretary of the Board of Foreign Missions, said the purpose of the conference was to plan strategies in evangelism, finance, education and social welfare for the Japanese Lutheran church.

In addition to Dr. Erb, the delegation includes Dr. Ralph W. Loew, Buffalo, N. Y., president of the foreign mission board; Dr. Carl V. Tambert, Los Angeles, president of the Pacific Southwest Synod; Dr. Samuel E. Kidd, Norristown, Pa.; the Rev. David L. Vikner, New York, board secretary for Japan, and Miss Josephine I. Darmstaetter, Philadelphia, executive secretary of United Lutheran Church Women.

The women's group contributes more than half-a-million dollars annually toward foreign mission work.

Following the conference held at Karuizawz, a resort north of Tokyo, the delegation is returning to the U.S. in mid-November.

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WESTERN CANADA

St. Timothy's Congregation Organized, Third in Regina

By E. G. GOOS

EDMONTON, ALBERTA — The third ULCA congregation in Regina, Saskatchewan, has been established. St. Timothy's Church was organized Oct. 30 at the Regent Park school by the Rev. Roger Huebner, mission developer. The field was first entered by the Rev. Heinz Dahle, of St. Paul's Church, who started a Sunday school in the area.

WESTERN CANADA Luther League held its convention at Langenburg, Sask., over the Canadian Thanksgiving weekend. The constitution was changed to permit district or conference divisional chairmen to attend an annual meeting with the executive committee for long-range program planning.

The executive committee was instructed to study the possibility of arranging a retreat for young people interested in full-time church occupations.

A SPECIAL EVANGELISM mission designed to find unchurched immigrants was held in Vancouver. The Rev. John Gnauck and his helpers found 53 attending the services and interested in becoming active, who up to that time had been inactive.

After further follow-up work a similar mission is to be conducted in Westminster. Active members of other congregations were used as visitors and helpers in the mission.

ABOUT 140 women of the Edmonton area attended a United Lutheran Church Women rally at Faith Church, Edmonton, Oct. 11. Various congregational groups presented parts of the program. Mission developer the Rev. John Klingbeil, of Mayfield Mission, led opening devotions.

CANADIAN LUTHERAN COUNCIL churches in Edmonton sponsored a Reformation rally in the Jubilee Auditorium Oct. 30. Guest speaker was the Rev. John Zimmerman, of Kitchener, Ont.

The same churches are sponsoring a Lutheran Christian Service workshop Nov. 2. They held their first planning session Nov.

for a city-wide evangelism mission to be held in February. The ELC Department of Evangelism will direct this mission.

THROUGHOUT the synod, the first Sunday in November marked the beginning of the stewardship visitation program. Congregations that failed to reach their objective last year were visited by someone from the office of the president or representing the stewardship committee.

—CHANGES OF PASTORATE—

PACIFIC

WILLIAMS, WILLIAM A. From St. Andrew's Church, Portland, Ore. To Grace Church, Victoria, British Columbia.

PENNSYLVANIA MINISTERIUM

DERRICK, JOHN L. To St. Paul's Church, Wilkes-Barre.

KRAPF, RICHARD L. From All Saints' Church, Philadelphia, Pa. To St. Michael's Church, Kennett Square, Pa.

MEZEZERS, VALDIS. From Blandon-Tuckerton parish. To St. Paul's Church, Sassamansville.

PITTSBURGH

GIBSON, BRUCE A. From Penn Church, Penn. To St. John's Church, Ford City.

GRAUDS, JOHN. To St. John's Church, Connellsville.

HANKEY, WILLIAM C. From First Church, Apollo, Pa. To synod presidency.

HEIDE, AUGUST W. From St. Mark's Church, Waterford. To St. Paul's Church, Freeport.

HIMMELMAN, G. LAWRENCE. From synod presidency. To St. John's Church, McKees Rocks.

MCADOO, CHARLES D. From Faith Church, Erie, Pa. To Mt. Olivet Church, Pittsburgh, Pa.

PFOHL, ARTHUR J. From Zion Church, Indiana, Pa. Retirement.

SCHMID, DAVID H. From St. Matthias Church, Greensburg, Pa. To Trinity Church, McKeesport, Pa.

STENNETT, THOMAS R. From Trinity Church, Clairton, Pa. To Our Saviour Church, Erie.

WISE, BERNARD F. From Jacksonville, Fla., mission developer. To United Church, Tarentum, Pa.

—DECEASED—

DR. WILLIAM ERNEST BAUER, 86, died Oct. 16 in Harrison City, Pa. He had been pastor of the Harrison City-Boquet Parish from 1923 until his retirement in 1954.

A native of Warren County, Pa., he was graduated from Thiel College and Philadelphia Seminary, and was ordained in 1897. Before coming to Harrison City he served pastorates in Saltsburg, Braddock, Pittsburgh, Wilkinsburg, and Youngstown. He received the honorary degree of doctor of divinity from Thiel College in 1951.

Surviving him are his wife, Mrs. Pauline Schmidt Bauer; three daughters, Mrs. Grace Thornberry, Mrs. Ruth Reynolds and Mrs. Margaret Lauffer, and a son, William E. Bauer, Jr.

Funeral service was held Oct. 20 in Zion Church, Harrison City. Burial was in Westmoreland County Memorial Park.

THE CARIBBEAN IN FEBRUARY

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IN CONCLUSION . . . . . .

THIS PAGE goes to press Nov. 7. First copies of this week's *Lutheran* come off press Nov. 9. In other words, anyone who reads this page—except me—knows who was elected president of the United States on Nov. 8.

This ignorance isn't especially painful. When I was a young fellow I usually felt that the fate of the world depended on which man got elected. I'm no longer certain about this. Some elections have been turning points in U.S. history. But we can't tell until a long time afterward how the man elected has measured up to the great office of the presidency.

Now is the time, of course, to put away the joy or gloom resulting from whether your man won or lost. There were innumerable people of intelligence and good will on each side in the campaign. They can't all be wrong. In a democracy the majority rules.

A RECENT BOOK says that "airline stewardesses are taught to avoid discussion of four topics with passengers: sex, religion, politics, and danger." These subjects are so heavily loaded with personal involvement that most of us can't discuss them without emotion. Since religion got mixed with politics in the 1960 election, there was an unusually explosive situation.

Elections are rough in the U.S. We expect candidates to go far beyond common sense in what they say about each other. I don't think either Kennedy or Nixon claimed that his opponent gave the devil the idea of offering the apple to Eve, but practically everything else was dragged in.

But election day finally ends, and we have to settle down to live with the results. The thing that amazes me is that there were two wise, competent men who wanted this terrible job of being president. In 1872 or 1924 perhaps the winner could look forward to quiet and honorable years in the White House. But not now.

The burdens to be borne by the chief executive of the U.S. during these years of wild world revolution are too heavy for any man. To be right two-thirds of the time in this office would be a good average. But we expect a higher percentage than that. And in a vigorous two-party system of government, each mistake is ruthlessly criticized.

THE MAIN POINT is, we're all in this together—Canadians, Americans, Cubans, Chinese, everybody. Most of Africa is breaking loose from its ancient moorings in this decade. Revolutionary upsurge in Latin America is just beginning. Asia free at last from colonial domination is restlessly seeking its new way of life.

Powerful rivals—the U.S. and Russia—are competing to win the support of these emerging nations. The sort of world-wide civilization that is to prevail in the 21st century depends on the outcome. And along with this huge political and social struggle there are coming into existence new instruments of destruction which only the science-fiction people ever imagined.

To be a potato farmer in Idaho or editor of a church paper is my idea of a quiet and peaceable life in such a time. To be president of the United States is a fate too dreadful to dream of. I'll get out to get a paper Wednesday morning and send the loser my congratulations.

—ELSON RUFF

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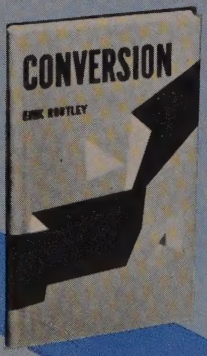

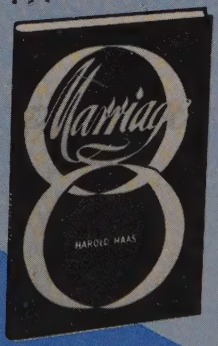

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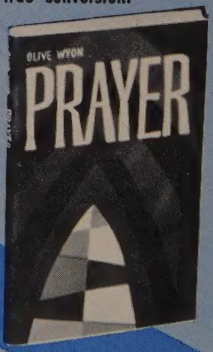

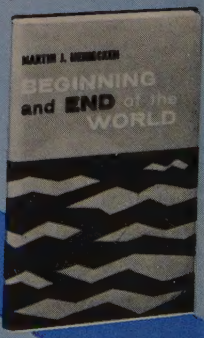

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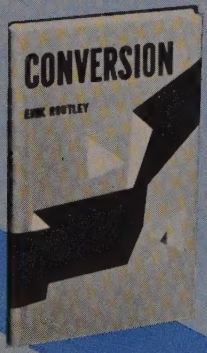

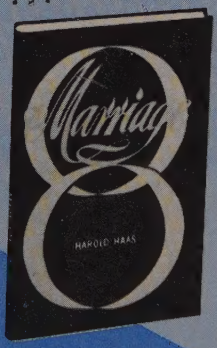

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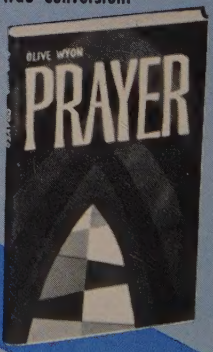

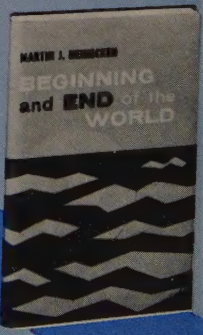

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